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HISTORY.

MR. NICHOLSON'S ACCOUNT OF AN ATTACK ON THE PERSON OF
A REPUTED WITCH.

WE should have thought that there was not a corner in England, where the superstitious notions of witchcraft still prevailed. We therefore took up with surprise a sermon just published under the following title: *A Sermon against Witchcraft, preached in the Parish Church of Great Paxton, in the County of Huntingdon, July 17, 1808. By the Reverend Isaac Nicholson, A.M. Curate.*

This Sermon is so excellent, that we shall review it in the present number. Prefixed to it is an account of the disgraceful circumstances which occasioned it, which the reader will find below. We place it in the department of History, because we consider that the Monthly Repository will not be less useful as a record of the follies and vices, than as a register of the wisdom and virtue of mankind.

EDITOR.

A Brief Account of the Attack on the Person of Ann Izzard, and the Circumstances which led to it.

In the year 1593, an indelible mark of infamy was stamped upon the inhabitants of Warboys, in the county of

Huntingdon, for their folly and wickedness in carrying to trial, and afterwards to execution, three of their unfortunate parishioners, for the alledged offence of witchcraft. The better informed part of the community may believe that the doctrine of witchcraft has long been exploded, and that it does not in this enlightened age, disgrace even the lowest orders of the people of England; but the following statement of facts, will convince them of their mistake, and, allowing for the difference of science and civilization, will shew that Great Paxton, in the same county, is more than upon a level with Warboys for ignorance, credulity and barbarity.

In the afternoon of Wednesday the seventeenth of February last, Alice Brown, a young woman of Great Paxton, imprudently ventured to cross the ice which then covered the surface of the Ouse. A thaw of some hours had rendered the ice unsafe, and she had not walked many yards upon it, before it gave way, and let her into the river. From this perilous situation she providentially extricated herself, and reached the opposite bank, where her friend Fanny Amey, scarcely less terrified than herself at what had happened, stood anxiously waiting for her. Shivering and frightened she hastened to her father's house, about a quarter of a mile from the river, and almost as soon as she entered it, was seized with a strong epileptic fit. Fanny Amey had been subject to epilepsy for several months previous to this period, and therefore it is not at

all surprising, that she should be sympathetically affected, and fall into similar convulsions.

Alice Brown did not speedily get over the effects of her fright: her distressing fits returned at short interval, and disqualified her for every kind of work; indeed she was so much reduced by them, that her friends began to despair of her recovery. Inquiring after the state of her health on the 5th of April, I was astonished and grieved to hear from her brother, that her fits, weakness, and dejection were ascribed to the effect of witchcraft. "She is under an ill tongue," said the youth. "As sure as you are alive, sir," continued a man, who stood by, "she is bewitched, and so are two other girls that live near her. There is a man in the town I come from in Bedfordshire, who was exactly like Alice Brown—he could do no work, lost all his strength, and was wasting away very fast, when a person told him what was the matter with him, and how he might be cured. He filled a bottle with a particular kind of a fluid, stuffed the cork both top and bottom with pins, set it carefully in an oven of a moderate heat, and then observed a profound silence. In a few minutes the charm succeeded; for he saw a variety of forms flitting before his eyes, and amongst the rest the perfect resemblance of an old woman who lived in the same parish. This was what he wanted—he was now satisfied who it was that had injured him, and that her reign would soon be over. The woman, whose figure he saw, died in a few days, and the man immediately recovered. Thomas Brown tried this charm last night for his daughter, and though a strange noise was distinctly heard twice by his wife, who was in bed with the poor girl, it did not succeed according to our wishes; so they have not at present found out who it is that does all the mischief."

If I was shocked at this man's absurdity and superstition, I was infinitely more so to understand, it was the general opinion of the people, that Alice Brown, Fanny Amey, and Mary Fox were certainly bewitched by some person who had purchased a familiar, or an evil spirit of the devil, at the expence of his own soul; and that a variety of

charms and experiments had been tried to discover who it was.

When the public service of the day was over, I called on Fanny Amey and Alice Brown. It was not in my power to judge from the countenance of the former, that any thing was the matter with her; she was perfectly collected, and looked the picture of health. Alice Brown was asleep in bed, and therefore I did not see her. At both houses, I endeavoured to explain to the relations and friends of the young women, that it was an utter impossibility for one human creature to injure the health of another by any invisible and preternatural process,—entreated them to discountenance notions so wild and irrational, and begged them to try other means than senseless charms to recover their children.

A few minutes before I went into church on the following Sunday, Ann Izzard, a poor woman of Great Paxton, requested leave to speak with me. In tears, and greatly agitated, she told me her neighbours pretended they had discovered by means of certain charms that she was a witch, and blamed her for the fits and illness of Alice Brown, Fanny Amey, and Mary Fox; she said, they threatened to punish her, abused her children, and frightened her so much that she frequently dropped on the ground in fainting fits; and concluded with asserting her innocence in these words:—"I am not a witch, and am willing to prove it by being weighed against the church bible*."

After the sermon, I addressed the congregation upon the subject, pointed out the folly of their opinions, the fatal consequences which might result from brooding over them, and tried to persuade them, that, although they might be weak enough to suppose there was no harm in laying violent hands on a woman, they madly called a witch, yet the laws of their country would view their conduct in a very different light.

But argument, explanation, and remonstrance were in vain; the mania had taken full possession of them, and was only to be cured, or restrained by the powerful arm of the law.

On Thursday the fifth of May, Ann Izzard was at St. Neots market; and it so happened that her son, about sixteen

* Ann Izzard is a little woman, about sixty years of age, and by no means ill looking: she has had eight children; five are now living.

years old, was sent the same day to St. Neots, by his master, a respectable farmer* of Great Paxton, for a load of corn. When he returned, his mother and another woman accompanied him. Contrary to the better advice of her neighbour, the latter insisted upon putting a basket of grocery upon the top of the sacks of corn. One of the horses which drew the cart, was young and unmanageable, and in going down the hill which leads into the village of Paxton, by his plunging and restiveness, overturned it. By this unfortunate accident, the shopkeeper's grocery was materially damaged; and because Ann Izzard had repeatedly advised her not to put the basket upon the sacks, she charged her with overturning the cart by means of her infernal art, on purpose to spoil her goods. It will scarcely be credited, that in an hour after, the whole parish was in an uproar: "She has just overturned a loaded cart, with as much ease as if it had been a spinning wheel," was echoed from one end of it to the other. Men, women, and children raised their voices, and exclaimed, "we have now proof positive of her guilt—this last act in open day speaks for itself—she is the person that does all the mischief, and if something is not done to put a stop to her baseness, there will be no living in the place."—Nor, did this extraordinary fit of phrenzy terminate till they had made two attacks upon her, which atrocious as they appear to me, are considered by themselves as not only justifiable, but highly meritorious. The dark and uninstructed Cassiarian, would look upon such actions as a perpetual scandal to himself, and an everlasting disgrace to his country.

A considerable number of people assembled together, as it grew dark on Sunday evening the eighth of May, and taking with them the young women ridiculously supposed to be bewitched,

about ten o'clock proceeded to the cottage of Wright Izzard, which stands alone, at some distance from the body of the village. When they arrived at this solitary spot, so favourable for the execution of their villainous designs, they broke into the poor man's house, dragged his wife out of bed, and threw her naked into the yard; where, her arms were torn with pins, her head was dashed against the large stones of the causeway—and her face, stomach, and breast were severely bruised with a thick stick that served as a bar to the door. Having thus satiated themselves, the mob dispersed. The woman then crawled into her house, put her clothes on, and went to the constable, who said, "he could not protect her, because he was not sworn." The humanity, protection, and assistance, which she could not find at the constable's, very happily for herself, she found under the roof of a poor widow. The compassionate and honest Alice Russel unlocked her door at the first call, wrapped up her neighbour's bleeding arms with the nicest linen rags she had, affectionately sympathized with and comforted her, and gave her a bed. But, with the deepest grief I relate it, the compassion and kindness of this poor woman, were the means of shortening her days. "The protectors of a witch, are just as bad as the witch, and deserve the same treatment," cried the infatuated populace the next morning. The envenomed shaft flew direct to its mark,—and the widow Russel, neither eat, nor slept again †.

In the evening of Monday the ninth of May, Ann Izzard was a second time dragged out of her house, and a second time were her arms torn with pins till they streamed afresh with blood. Alive the next morning, and apparently likely to survive this attack also, her enemies resolved to have her ducked, as soon as the labour of the day was over.

* John Bidwell, the person here alluded to, and his wife, have been the steady friends of Ann Izzard in her affliction. They have been very instrumental in keeping her from the horrors of despair. Instead of being commended, however, they have been abused and pointed at for their humanity.—Be it so now—this will prove no bar to their good actions being recorded, to their everlasting honour, at the tribunal of God.

† The widow Russel lived nearly twelve years in my house‡ during that time I experienced many proofs of her punctuality, fidelity, and honesty: she died, a martyr to fear and apprehension, on Friday the twentieth of May.

On hearing this, she hastily quitted her home, and took refuge in a neighbouring village*, where their inhumanity and malevolence could not reach her.
 ISAAC NICHOLSON.
Little Paxton, July 25th, 1808.

MISCELLANEOUS COMMUNICATIONS.

MR. BELSHAM ON THE CONSISTENCY AND TRUTH OF DIVINE REVELATION.

To the Editor of the Monthly Repository.

Hackney,
 SIR, *October 10, 1808.*
 Though I do not set myself up as a *cunning man* to answer hard questions, yet as your correspondent Veritas in your last Repository requests to know my sentiments upon the subjects, which he has proposed, I am willing to state as briefly as possible what appear to me to be the best solutions of his questions, without knowing, or indeed expecting, that they will give equal satisfaction to others, and without meaning to enter into any controversy upon the subject.

In the first place, I would premise that the form of your correspondent's questions is extremely objectionable, and that no well informed person who has a just sense of the narrow limits of the human intellect would pretend to give a complete reply to them. Veritas asks *WHY* such and such things are? The proper question is, are such things *facts*? If this point can be established, we may perhaps be permitted to speculate upon the reasons and final causes of them, and it will be a great satisfaction if we can discover reasons which appear to be worthy of the divine character and attributes. But in any case we cannot assign satisfactory reasons for the divine conduct, or discover valuable and important ends of his dispensations, we are not for that reason to reject rational and convincing evidence, but while we admit the fact, it behoves us to acknowledge our ignorance, to acquiesce in the divine government, and "Where we can't unravel learn to trust."

The first question is, "Why the manifestation of the supreme Being to mankind under the Old Testament, should be of a nature so different to that under the New, as in the former case to command the Jews to destroy the surrounding nations, and in the latter to command us to love our enemies?" To this I reply that the fact is

* I have been repeatedly told, that eleven people out of twelve in this neighbourhood, condemn me for taking Ann Izzard into my house; or in their language, for "harbouring such a wretch." I must acknowledge it is a matter of perfect indifference to me, whether they approve or condemn me for shewing compassion to a fellow creature in distress. "It may be that the Lord will requite me good for their cursing *."

* 2 Sam. c. 16. v. 12.

inaccurately stated. The nature, that is, the genius and spirit of the two religions is not different but one and the same. "Thou shalt love the Lord thy God with all thy heart, and with all thy understanding, and with all thy strength:" This is the first precept of both dispensations: and "thou shalt love thy neighbour as thyself;" is the grand rule of social virtue in both. Also, who our neighbour is, has been sufficiently explained by our Lord in the parable of the good Samaritan. The only difficulty therefore remaining is, that which has often been stated, and in my apprehension as often most satisfactorily answered, How can the precept to exterminate the Canaanites be reconciled to the law of universal benevolence?

The facts as they are exhibited in the Jewish history stand thus. The inhabitants of Canaan by the practice of those odious crimes to which they had been instigated by their abominable idolatries, were become fit objects for exemplary punishment. Had they been exterminated from the earth by pestilence or famine, no one would have thought of impeaching the wisdom or the justice of divine providence. But the Sovereign of the universe had an equal right to employ the sword of the Israelites to execute his awful mandate. And in the present instance there was this great advantage, that it made it a fact of public notoriety, that the sufferings of the guilty inhabitants of Canaan were inflicted upon them as a just punishment of their crimes, and as an awful warning to the surrounding nations. But that the Israelites were not de-

ceived in regarding themselves as the authorized ministers of divine justice, is evident from the miracles which attended their progress through the wilderness, and particularly those by which their conquests were introduced, the dividing of the waters of the river Jordan, and the falling down of the wall of Jericho. In the extermination of the Canaanites therefore, the Israelites can incur no blame as they acted under a divine commission.

Many however, think it is highly improbable that the common Father of mankind should employ one nation to exterminate another. But in fact this is no more than what occurs every day. The Spaniards were employed to exterminate the Americans; the English to spill the blood, and to enslave the persons of the Africans; and the present ruler of France, to destroy hundreds of thousands of lives to gratify his own enormous and unprincipled ambition. All this it is indeed alledged is by permission, not by express appointment.—But in my mind, with regard to the supreme Being, who is the cause of all causes, and who foresees the end from the beginning, permission and appointment coalesce into one and the same idea, the difference between them is less than any given difference. They cannot be separated even in thought. All creatures fulfil the purposes of the great Supreme, only, that in common cases he makes use of the bad passions of mankind to accomplish his designs: in the case of the Israelites he enjoins it as an act of duty. Cyrus and Joshua were equally the ministers of the divine pleasure: but the for-

mer was prompted solely by ambition and the lust of conquest and domination. The latter acted as the "Captain of the Lord's host," without any motive of avarice or ambition, under an immediate commission from God himself. It may not perhaps be easy to explain why war should be admitted under the divine government. This is a particular case under the general question of the introduction of evil. But as it cannot be denied that the existence of this evil is consistent with the justice and benevolence of the divine character, it is most evident that of all wars recorded in history, the extermination of the Canaanites by the Israelites is the most justifiable. It was not founded in ambition or injustice. It was the execution of a just sentence by those who exhibited a clear indisputable warrant for that purpose.

These considerations completely satisfy me that there is nothing in the history of the extermination of the Canaanites supposing it to be literally true, if taken in its whole connexion, which militates against the character of the supreme Being, or which can form any just objection against the divine authority of the Jewish law-giver. If however a contrary hypothesis be assumed, whether the narrative is to be considered as a dramatic representation of a common event, as Nebuchadnezzar is said to have been commissioned by God to subdue Tyre and Egypt, or whether the Israelites invaded the country, either with or without a fanatical impression that they were instigated to it by a divine impulse, the conquest of Canaan in those circumstances,

however unjust, would no more affect my faith in the divine legislation of Moses, than the invasion of the same country, almost thirty centuries afterwards, by a horde of Christian enthusiasts and fanatics, staggers my confidence in the mission of Jesus Christ. For as I do not hold it essential to the faith of a Christian, to receive every fact contained in the New Testament, so neither is it essential to a firm belief in the Jewish dispensation, to assent to every fact contained in the pentateuch: though I feel no difficulty to acknowledge, that in the present instance the balance of probability is in my estimation in favour of the history.

The second question is, "Why under the Old Testament the rewards and punishments were of a temporal nature, whilst under the New they are asserted to be future and eternal?"

The direct answer to this question is, that such was the appointment of divine wisdom, for reasons no doubt in themselves perfectly just and good, though the limited intellect of man may not be able to comprehend or to discover them. Though your correspondent has not stated where his difficulty lies, I presume that he means to ask how it can be reconciled to divine wisdom, that the Mosaic dispensation should be enforced by temporal sanctions *only*, to the almost entire exclusion of those of a future life.

The principal reason for the introduction of temporal sanctions seems to have been that as the Jewish nation was selected by God to bear testimony to the important doctrine of the divine Unity, this testimony would be more marked,

and more effectual, when it was observed that the Israelite nation prospered or declined in proportion as they adhered to, or swerved from this grand and fundamental principle. It may be added, that this constitution of things was peculiarly well adapted to the infant state of the world, when the human intellect being little exercised in abstract speculation, the minds of men would be more forcibly impressed by motives immediately addressed to their senses, than by such as derived their efficacy from a certain degree of comprehension of mind which the faculties of man had not then attained.

Though I do not accede to the opinions of those learned men who think that the books of the Old Testament contain no allusion to the doctrine of a future life, yet I must admit that it is a difficulty not easily explained, that a doctrine of such importance, in which all men of all ages and countries are so deeply interested should be so obscurely hinted at in a professed divine revelation. But there is nothing in this contrary to the analogy of the divine government, or which should constitute an objection to the divine authority of the Hebrew prophets. If it is asked why were not the Israelites better instructed upon this subject; it may with equal reason be inquired, why were not the heathen nations also better informed upon it. And this again resolves itself into the general question, why are not the creatures of God made more perfect than they are; and why are intellectual and moral advantages unequally distributed. These are facts, which no one can deny, and difficulties

which few sober and judicious reasoners will undertake fully to explain.

The third question is, "Why the writings of the Old and New Testaments should be so ambiguous as to produce among mankind such a variety of opinions respecting the true interpretation of them."

This question resolves itself into two cases: first, why are the scriptures ambiguous upon the subject of revealed truths? And secondly, why are they ambiguous upon other subjects?

To the first I reply with a direct denial of the fact assumed. That cannot be a revelation from God which requires another revelation to explain it. And in my judgment the catholic criterion of revealed truth is the only correct one: *Quod semper, quod ubique, quod ab omnibus*. No Jew ever disputed the Unity of God. No christian ever called in question the doctrine of a Future Life. These doctrines cannot be rejected without at the same time rejecting the divine mission of Moses and of Jesus. These therefore are the only fundamental truths of the Jewish and the Christian revelation. And in my estimation to affirm of any doctrine that it is controverted is the same as to affirm that it is not a revealed truth. For on these points the scriptures are not ambiguous.

As to the second question, why are the scriptures ambiguous in things not revealed: it is of little consequence—it is the same as to ask why has not God revealed a greater number of truths: which indeed would be equivalent to the inquiry, why he has not

imparted to mankind a higher degree of sagacity and intelligence? The proper answer is, that more was not necessary nor expedient.

That the form in which revealed truth has been communicated, has given rise to diversity of opinion, and has produced discussion and controversy has been a benefit rather than a disadvantage; it has roused the dormant energies of mankind, and prevented that smooth and oily state of things to which some are so partial, but which would in fact prove fatal to intellectual and moral improvement, and to every thing great and good in the

human character. The violent controversies, which, in all ages since the books were written, have taken their rise from the Jewish and Christian scriptures, have been productive of two most important consequences, which as far as we can judge could not have been so well accomplished by any other means, they have established the *antiquity*, and in a great measure, and to all practical purposes have preserved the *purity* of these inestimable records,

I am, Sir,

Your humble servant,

T. BELSHAM,

OF RIGHT CONSIDERED AS FOUNDED ON POWER.

To the Editor of the Monthly Repository,

Chichester,

SIR,

Aug. 28, 1808.

Many of your readers, as well as myself, have doubtless perused, with great interest and pleasure, the able and manly vindication of departed excellence, with which your correspondent, Mr. Higginson, has enriched your last number: but I am somewhat concerned to perceive, that, on one occasion, this very respectable writer is betrayed into an inordinate, and, in my opinion, a very unnecessary movement of indignation.

Speaking of the opinion which some have entertained, that the *power* of the magistrate to govern gives him the *right* to do so, Mr. H. calls it the "modern impious opinion." To what extent it prevails at present I am unable to judge, but I flatter myself I shall,

in a few words, be able to say enough to moderate the objector's animosity, and to rescue the opinion in question from the charge of impiety.

Wishing to conciliate not only this gentleman, but as many of your readers as possible, I avail myself of the assistance of two writers of very opposite descriptions, namely, the late Mr. Hume and the apostle Paul. The former, near the beginning of his admirable essay "On the original Contract," has stated, with his usual perspicuity and happiness of expression, these momentous truths;—that the Deity is the ultimate author of all government—that the end of government is the good of his rational creatures—that, like every other power or force derived from him, sovereigns may be said to act by his com-

mission, every thing that happens being comprehended in the general plan or intention of Providence. St. Paul thus writes to the Christians at Rome, then groaning under the tyranny of an imperial monster—"there is no power but of God: the powers that be are ordained of God." We have, from an authority still higher than that of Paul, the declaration, that the power exercised by a Roman governor was given him "from above." No language can be more explicit. When, therefore, it is said, that *power gives right*, a figurative expression is used to signify that the possession of *power* indicates the *right* of the possessor, and that both are derived from the will and appointment of Almighty God.

So much for the impiety of the opinion in question. Let us now see whether it may not be defended in a more general way.

Politics are only a part of morals. If, therefore, any propositions may be justly assumed, as the foundation of morals, similar ones, allowing for the difference between the whole and a part, and between terms and subjects, some more and others less general, may be employed as the basis of political speculations. Now, if the propositions I am about to state, are not capable of a strict demonstration, they at least are recommended by a degree of probability as near to proof as can reasonably be expected in topics of this nature, and fully sufficient for all the purposes of the argument. I assume then,

1. That the Almighty Creator of the world exercises over it a moral government; that the gene-

ral and ultimate object of his administration is the happiness (taking in the whole of their existence) of rational and sensitive beings, and that he bestowed the powers of sense, instinct, and reason, as the means of conducting the individuals, belonging to the different classes of these beings, to the kind and degree of happiness for which the nature of each is fitted.

2. That man, created principally and above the rest for social life, has been gifted with superior endowments, or with the means of acquiring them; that by these he is enabled to discover and obey the will of his maker, in multiplying and securing his own enjoyments. To this end, social compact, laws, magistrates, tribunals, the means of public and private defence, &c. are indispensably requisite,}

"Nam genus humanum, defessum vi colere ævum,
Ex inimicitūs languebat: quo magis ipsum
Sponte suā cecidit sub leges, arctaque jura."

LUCRET. V. 1144.

Accordingly, these have been established with various skill, energy, and effect, in proportion to the talents, dispositions, and circumstances, of the people concerned.

I must here press into my service the etymologies of Mr. Horne Tooke, on whose authority I assume,

3. "That RIGHT is no other than RECT-um (regitum), the past participle of the Latin verb *regere*." . . . "in the same manner, our English word JUST is the past participle of the verb *jubere*." . .

"LAW, in our ancient books, was written *laugh, lagh, lage*, and

ley,"...." it is merely the past tense and past participle of a Gothic and Anglo-Saxon verb, which signifies *ponere*, and it means (something or any thing, *chose, cosa, aliquid*) *laid down*—as a rule of conduct. Thus, when a man demands his RIGHT, he asks only that which it is ordered he shall have"....." to have RIGHT or LAW on one's side, is to have in one's favour that which is *ordered*, or *laid down*. A RIGHT and JUST action is such a one as is *ordered* and *commanded*. A JUST man is such as he is *commanded* to be—*qui leges juraque servat*—who observes and obeys the things *laid down* and *commanded*."...." Before there can be any thing RECT-um, there must be *reg-ens*, *Reg's*, *rex*, i. e. *qui* or *quod reg-it*. I admire, more than ever, your favourite maxim of—*rex, lex loquens; lex, rex mutus*. I acknowledge the senses he has given us—the experience of those senses — and reason (the effect and result of those senses and of that experience)—to be the assured testimony of God; against which no human testimony ever can prevail. And I think I can discover, by the help of this etymology, a shorter method of determining disputes between well-meaning men, concerning questions of RIGHT: for, if RIGHT and JUST mean *ordered* and *commanded*, we must at once refer to the *order* and *command*; and to the *authority* which ordered and commanded."—*Divers. of Purley*, Part II. p. 7, 8, 9, 15, 16.

4. But commands and laws are useless without sanctions to enforce them, and sanctions vain without the power to reward and punish. Human laws have the

support only of temporal sanctions. Obedience to the divine will, so far as that is declared by the course of nature or by revelation, is enforced by the awful sanctions of futurity. Divine and human laws have this in common, that they deter from evil by the fear of punishment: to incite to good by the hope of reward is, for the most part, peculiar to the divine administration.

5. The term *right*, on one side, and its reciprocal *obligation*, on the other, derive all their significance and force from the previous establishment of laws, divine or human, and from the power of the legislator to compel obedience, by making the delinquent suffer for his offences. *Right*, without a remedy; *obligation*, without a penalty for the breach of it; and *accountableness*, without a superior to whom the account is to be given; are words altogether without meaning. It follows, therefore, that, let the station and condition of a man be what it may, he has a *right* to do any thing for which he is not liable to be called to account and punished. Accordingly, that is said to be *right* which is simply not prohibited: but here the phraseology is a little different. We do not say, *it is right* to walk on either side of the street, but I *have a right* to do so; nobody has a right to hinder me: on the contrary, *it is not right* to drive my carriage on either side of a crowded road, the law of custom forbidding it.

6. It is obvious that what is *right*, according to one code of laws and one set of legislators, may be *wrong* [see *Divers. of Purley*, Part II. p. 9.], according to

another. The laws of fashion, the laws of honour, the laws of the realm, differ in their origin, enactments, sanctions, and the subjects on which they attach; but of each of these the force and binding efficacy depends on the declared will and power of the legislator to punish their violation. In like manner, morals and politics, although from their relation, as a whole to its part, much more nearly allied than what have been just mentioned, differ considerably. The subjects of the moral code are individual men, and chiefly those in a private station. The subjects of the political are independent nations and communities, acting by their proper organs, sovereign princes, &c. Each of these last, personally and individually, may, if he pleases, suffer his political character and rights to be absorbed and lost in what he judges to be his moral duties; but he must take the temporal consequences. On the other hand, (and it is beyond all comparison of numbers the more common case,) he may sacrifice moral duty to political rights: of this, too, he must take the consequences, which are *not* temporal. In morals, the legislator and the judge is Almighty God. In politics, the legislation and jurisdiction are, indeed, appointed by him, but, for purposes, no doubt, infinitely wise and benevolent, although to us inscrutable, entrusted to human beings, and, on that account, liable to the error, imperfection, and depravity of the depositaries. What is right in politics is often in morals the reverse. From his office, as governor of Judea, Pilate had unquestionably the right to condemn to death the innocent Jesus: that he was *morally* wrong, and felt himself to be so, is evident from all that he did and said. In every state the magistrate, supposing him both to make and to execute the laws, has a *political right* to take cognizance of religious practices and opinions, when known and promulgated. Private opinion he has no right to controul, and for this obvious reason, that he has no power to do so. Whether he be *morally* justifiable, in thus interfering with the religion of his subjects, is a very different question with which this discussion has no concern.

7. On the whole it is evident, that in society man has different kinds of rights; personal, domestic, civil, municipal, and political; all relative to the several institutions in which they originate, and all dependent for their effect and utility on the power of those institutions to enforce them. When the power ceases, the right is at an end. A familiar example will illustrate this. *Jura silent inter arma*. In cases where the civil authority is insufficient to compel obedience, military force takes away civil rights, and substitutes its own in their place.

8. If, after the manner of the Amphictyons of ancient Greece, or according to the later project of the benevolent Abbé de St. Pierre, the civilized nations of Europe, or of the world, were to establish a central diet or chamber of deputies, to whom all disputes between sovereigns and independent states, as well as between rulers and their subjects, might be referred, and were to arm this chamber with the united

force of the whole confederacy, its authority would be paramount. No question could arise, in which kings and states would have long to seek for the *right* of the case. The *reg-illum*, or *rec-tum*, or *right*, would be supplied by the central chamber: just claims would be supported: the refractory would be put down: the strong would not be permitted to oppress the weak, nor the weak to combine against the strong. It is manifest, that this happy state of things must be ascribed solely to the *power* of the central chamber, as to that every thing subordinate would be accountable.

9. Now as there exists no such provision as this central chamber, sovereigns and independent states are amenable to no human tribunal for their conduct. If there be such a thing as the *law of nations*, it is useless and lifeless. The monarch, who has at his command the most numerous and best disciplined army, or the most powerful fleet, laughs at it; nor, in so doing, is he guilty of *contempt of any court*. If, as is almost always the case, he can disregard the odium and reclamations excited, he is at liberty to commit the most atrocious outrages with impunity. In this calamitous state of affairs, where are the *rights* of the oppressed, and where the *wrongs* of the oppressor?—both are swallowed up by overwhelming and irresistible *power*.

10. But it may happen, that opposing means may be miscalculated. The domestic tyrant may not be aware of the spirit and resources of the subjects whom he purposes to enslave: the foreign invader may be ignorant of the people he means to subdue. In

either case, defeat and disgrace are the portion of the aggressor. The *right*, together with the *power*, is transferred to the victorious party, which, becoming in its turn above all human controul, is liable to no human responsibility. Hence an obvious inference may be drawn, that the obligation to submission, or the right of resistance, is to be collected from comparing their respective consequences. In some cases of this kind, great wisdom, and in others very little, is requisite to form a just comparison; but, in all cases, such a comparison is the only foundation of the practical rule. "There is no point," says Mr. Fox, [*Hist. of James II.*] "in human concerns, wherein the dictates of virtue and of worldly prudence, are so identified, as in this great question of resistance by force to established government." Here, perhaps, the reader will exclaim,

11. Is this system to be endured?—Is it for a moment to be tolerated, that all regard to justice and equal rights shall be excluded from political transactions and decisions? I answer, that this could not happen, unless those possessed of power were destitute of a sense of moral obligation and of accountableness to God: but such, in fact, has hitherto been, and such, in all probability, for ages to come, will be the state of the world;

"Nec magis id nunc est, nec erit
mox, quam fuit ante."

From this melancholy and humiliating spectacle, from the baseless, fluctuating, and immoral policy of man, from the *res Romana perituraque regna*, the Christian philosopher withdraws

his regards, and fixes them on the divine government. He knows that at the awful tribunal of heaven, kings and their subjects, the oppressors and the oppressed, the victors and the vanquished, must finally appear. From that tribunal, a righteous award will be

made, and the claims of eternal justice, or, to speak more correctly, the purposes of infinite benevolence, will be carried into effect by the operations of unlimited power.

I am, &c.

HYLAS.

THE ABOLITION OF WAR.

To the Editor of the Monthly Repository.

SIR,
By inserting the following animated letter lately received, you will oblige your constant reader and humble servant,

W. R.

Dear Sir,

Agreeably to my promise I will extract for you the passage from one of my sermons, preached at N———, which it seems, accorded so well with your feelings and notions on the subject of peace.

"Happily the stain of continuing the slave trade is wiped from the national character of Britain. Were the same unabated perseverance, losing no sight of its object, and neglecting no lawful means for its purpose, to be used for the extirpation of a still feller demon, War, in every state, in every country, and in every clime, were its causes and its consequences, its appearances, and its effects, its injustice and its impolicy, its evils and its horrors, continually and unremittingly presented to mankind by the friends of peace, by the children of humanity, and by the disciples of Jesus Christ, forgetting all their differences, and forming one firm indissoluble band, in this glorious cause, though the selfishness of individuals may frown upon the attempt, and induce them to brand it with reproaches; who will dare to say that the end might not finally be accomplished, or that by the adoption of these methods, peace might not sooner reign triumphant in every region of the globe?"

Yet here my dear Sir, is the difficulty, who will tie the bell about the lion's

neck; so as to advertise the world that this indeed is Satan going about, seeking whom he may devour? The idea was suggested by perusing Clarkson's book on the abolition of the slave trade. So impressed was I at first by it, that I scarcely wrote a letter to any correspondent without introducing it. If an epistle to —. —. be preserved by him, you may find a fuller detail. I have endeavoured to fire him with the ambition of being the Clarkson of a future age; I have introduced the consideration of the subject into one of our conversation societies by a kind of Catholic epistle. I know not the precise effect, nor am I very solicitous to know it. I am satisfied at present with sowing the acorn, and I would have all others who can, do the same. The tree of peace must be like the British oak, strike its roots deep, be long in rising to maturity before it can spread wide, make a goodly shadow, and shelter families and nations under its leaves and branches. There must therefore be no slackening, no desponding, no abandonment. We must go right onward though we march but an inch a day. Nothing else, useful or good need to be forsaken even for this glorious purpose. On it let the eye be fixed as on a distant vista, at the termination of a noble and delightful prospect, and then as we approach it, its root will seem rivetted to the centre and it will appear to tower to the sky. Some may exclaim, what idle and extravagant and fruitless enthusiasm, but such exclamations must be minded no more than so much vain babbling, the mere whirling of the wind. No good effort can ever be lost. Centuries may first revolve, but the deed may yet be done. How?

By circulating the best dehortations against war, Law's Reflections, the Treatise of Erasmus translated by Knox, Warner's Sermon, &c. &c. by short extracts dispersed in every public place, by songs and hymns, by pictures of battles and warlike instruments with their effects, by letters from the Friends to every potentate and to every statesman in the world, &c. &c. Now let them laugh. Were but the French emperor and all his royal competitors and their ministers Quakers, pray how far should we be from the end of our journey? How romantic and ridiculous, may some urge, is the idea! Be it so. It is not impossible; and what is not done now, may be effected in some future time, and sooner than cold blooded and apathetic selfishness may imagine. I only say, go on, and the period will come, when in the noblest and best sense, as applied to universal reformation, peace, righteousness, benevolence and religion, men may sing, *Glory to God in the highest, on earth peace, good will among the children of man.* Believe me to be, &c. J. H.

P. S. I wish that Clarkson's thoughts on this subject at the beginning of his third volume of his Portraiture of Quakerism might be printed again and again, in every honest newspaper and magazine, in every part of the world. Then a place might be found for the lover of peace. — But though I would have us all be enthusiastic at heart in this noble cause, any peculiar or singular enthusiasm of manner may defer the designed effect. Innocent honest conformity to the world's modes, gives strength and spring, and influence to any good cause. They who are too sanguine in their expectations often too soon despair. Sensibility too is a lovely and graceful affection, but it should not be entirely and always cherished like the sensitive plant: it should be fitted for common life, and the ways of the world, and be capable of enduring the open air. It should be founded on reason, graced with virtue, regulated by prudence, and confirmed by religion.

MR. THRELKELD AND BISHOP SANDERSON COMPARED.

To the Editor of the Monthly Repository.

SIR, London, Oct. 2, 1808.

I was much entertained with your "Memoirs of the Rev. T. Threlkeld," (from Dr. Barnes's funeral discourse,) in the *Monthly Repository*, vol. ii. p. 169; and am fully persuaded that you cannot take a surer method to make your work interesting and popular than by continuing to insert in it frequently, authentic biographical accounts.

Mr. Threlkeld's character reminded me of that of *Dr. Sanderson*, Bishop of Lincoln, as portrayed by the lively pencil of Isaac Walton, who in the *eighty fifth year of his age*, drew up the

memoir of his departed friend. Between the Bishop and Mr. T. there were several singular coincidences; both possessed a great and wonderful memory; both disused their memory in preaching; both were extremely fond of heraldry; and both were bashful to a fault. The memoirs of Mr. Threlkeld are fresh in your readers' recollection, or may be readily referred to; the life of the Bishop is less known; I shall therefore make a few extracts from it, which to some of them probably may be new.

"At the taking of his degree of Bachelor of Arts, his Tutor * told the

* *Dr. Kirbie*, Professor of Hebrew in the University of Oxford, and one of the translators (by James's appointment) of the common version of the Bible.

Doctor, 'that his pupil Sanderson had a metaphysical brain and a matchless memory; and that he thought he had improved, or made the last so by an art of his own invention.' And all the future employments of his life, proved that his Tutor was not mistaken*.

"Thus he went on in an obscure and quiet privacy, doing good daily both by word and by deed, as often as any occasion offered itself; yet not so obscurely, but that his very great learning, prudence and piety were much noted and valued by the Bishop of his diocese, and by most of the nobility and gentry of that county. (Lincolnshire.) By the first of which, he was often summoned to preach many visitation sermons, and by the latter at many assizes. Which sermons, though they were much esteemed by them that procured and were fit to judge them, yet they were the less valued, *because he read them*, which he was forced to do; for though he had an extraordinary memory, (even the art of it,) yet he had such an innate, invincible fear and bashfulness, that his memory was wholly useless, as to the repetition of his sermons as he had writ them; which gave occasion to say, when they were first printed and exposed to censure, (which was in the year 1632,) *That the best sermons that were ever read were never preached.*"

"About this time his dear and most intimate friend, the learned Dr. Hammond, came to enjoy a conversation and rest with him for some days, and did so. And having formerly persuaded him to trust his excellent memory, and not read, but try to speak a sermon as he had writ it; Dr. Sanderson became so compliant as to promise he would. And to that end they two went early the Sunday following to a neighbouring minister, and requested to exchange a sermon; and they did so. And at Dr. Sanderson's going into the pulpit, he gave his sermon (which was a very short one) into the hand of Dr. Hammond, intending to preach it as it was writ; but before he had preached a third part, Dr. Hammond (looking on his sermon as written) observed him to be out, and so lost as to the matter, that he almost became afraid for him, for it was discernible to many of the plain auditory: But when he had ended this short sermon, as they two walked homeward, Dr. Sanderson said

with much earnestness, *Good Doctor, give me my sermon, and know, that neither you, nor any man living, shall ever persuade me to preach again without my book.* To which the reply was, *Good Doctor, be not angry: for if I ever persuade you to preach again without book, I will give you leave to burn all those that I am master of.*"

"His memory was so matchless and firm, as it was only overcome by his bashfulness; for he alone, or to a friend, could repeat all the Odes of Horace, all Tully's Offices, and much of Juvenal and Persius without book; and would say, *the repetition of one of the Odes of Horace to himself, was to him such music, as a lesson on the viol was to others. when they played it to themselves or friends.*"

"These tiring and perplexing thoughts begot in him an averseness to enter into the toil of considering and determining all casuistical points; because during that time, they neither gave rest to his body or mind. But though he would not be always laden with these knotty points and distinctions; yet the study of old records, genealogies and heraldry, were a recreation and so pleasing, that he would say they gave rest to his mind. Of the last of which I have seen two remarkable volumes; and the reader needs neither to doubt their truth or exactness."

"There was in his diocese a minister of almost his age, that had been of Lincol. College, when he left it, who visited him often, and always welcome, because he was a man of innocence and open-heartedness. This minister asked the Bishop what books he studied most, when he laid the foundation of his great and clear learning? To which his answer was, that he declined reading many; but what he did read were well chosen, and read so often, that he became very familiar with them; and said they were chiefly three, *Aristotle's Rhetoric*, *Aquinas's Secunda Secunda*, and *Tully*, but chiefly his *Offices*, which he had not read over less than twenty times, and could at this age (75,) say without book. And told him also, the learned civilian Dr. Zouch, (who died lately) had writ *Elementa Jurisprudentia*, which was a book that he could also say without book; and that no wise man could read it too often, or love, or commend too much; and told him these had been his toil. But for himself, he always had a

* The copy of Bishop Sanderson's life in my possession, (the first edition) is not paged.

natural love to *genealogies* and *heraldry*; and that when his thoughts were harassed with any perplex studies, he left off, and turned to them as a recreation; and that his very recreation had made him so perfect in them, that he could in a very short time give an account of the descent, arms, and antiquity of any family of the nobility or gentry of this nation."

The memory of the Bishop was not it is probable so comprehensive as Mr. Threlkeld's; but it appears to have been wonderful. In taste the Bishop excelled Mr. T. as much as he fell short of him in memory; and in sound judgment he was reckoned in his day to be without an equal. He was consulted as an able and profound casuist far and near. The unhappy Charles I. made him, by the advice of Archbishop *Laud*, one of his chaplains, and advised with him in his difficulties, and always

carried his conscience, as he said, to hear him preach;—and (what is more decisive of his eminent wisdom) the celebrated *Mr. Boyle* offered him a pension of 30*l.* a year (before his elevation to his bishoprick) if he would write *cases of conscience* for the good of posterity. The study of casuistry (notwithstanding Dr. Johnson's gibe at it*) produced no ill effect on him; for he was charitable and generous, upright and conscientious, and diffident and humble in as great a degree at least, as Dr. Barnes represents Mr. Threlkeld to have been.

Wishing these parallel characters may be often paralleled by Bishops and Dissenting ministers,

I am, Sir,
EPISCOPUS.

GENERAL ARGUMENTS IN FAVOUR OF THE DOCTRINE OF MATERIALISM.

1st. It must be admitted that there is no known impossibility in *matter* being rendered perceptible; such a being as man may be simply constituted of the dust of the earth: and if it be possible to form such a being out of the dust of the ground, it is highly probable that he is so constituted: as we cannot conceive of any motive by which the Deity would be actuated to superadd any unnecessary principle in the system of human intelligence.

2nd. An organized system of *matter being rendered capable of perception*, is not more surprising

than that the 'dust of the ground' should be converted into flesh and blood, or that the same materials should constitute the beautiful system of vegetation.

3rd. The exquisite structure of the human frame is so *wonderful* that we cannot hesitate in ascribing perception to it; nor can we assign any good reason why the Deity should have constituted our frames so wonderfully if *matter* could not be rendered perceptible.

4th. All the organs of sense are constituted of *matter*: every perception of the mind is either

* The Doctor with oracular emphasis, somewhere I think pronounces, that no man studies casuistry till he wishes to evade his duty.

immediately or ultimately acquired through these senses:—if man were destitute of these material senses, he would be little superior to a plant or a tree.

5th. The different states of man from the cradle to the grave, contribute much to increase the evidence in favour of simple materiality:—we perceive that the mind and the body gradually strengthen and decline together: at the middle period of life, when the body is the most established, the intellectual powers are the most invigorated, the memory is the most retentive, the reasoning powers are capable of greater research, so that a clear perception and an unimpaired brain, whether in the lower or the higher walks of life, are found to go together.

6th. Bodily debility occasions mental debility: persons who give themselves up to voluptuousness, and thereby destroy the powers of their bodies, equally impair the faculties of their minds; from this we see that the nervous system is intimately connected with the seat of sensation, and in short, that the whole of the perceptive system is material: an immortal spirit, possessing no one common property with matter, could not degenerate in its faculties in consequence of the injuries sustained by matter.

7th. Suspended animation, swoons, sound sleep, and indeed every state which resembles death, is proved from fact and experience to be an unconscious one, and of course death itself, which is a complete dissolution of the powers, must be so: and if the soul be unconscious during the sleep of death, its immortality is not worth contending for, the

grounds for a future life being altogether independent of this hypothesis.

8th. Is it not strange! and at least paradoxical! to represent beings, *whose foundation is in the dust, and who are crushed before the moth*, as being naturally immortal? the scriptures always speak of man as being corruptible and subject to death!

9th. He who created us, and *who knoweth whereof we are made*, has declared in the most positive manner what man is, and what he is destined to be—"Dust thou art, and unto dust shalt thou return!"

10th. The testimony of good men, of patriarchs and prophets concerning themselves, shews the antiquity and increases the evidence in favour of this simple philosophy. — "Behold I have taken upon me to speak to the Lord," says the patriarch Abraham, "who am but dust and ashes." "Thou knowest whereof we are made: thou rememberest that we are but dust," said the pious psalmist. Elihu in his conversation with Job respecting the divine dispensations, which he was attempting to justify; with a view to divest himself of self-importance, and to conciliate the attention of his friend, declares, "I also am formed out of the clay." And in like manner Job himself expresses the same thing; "Remember I beseech thee that thou hast made me as the clay, and wilt thou bring me into dust again?"

11th. The scripture representation of death is in favour of the material hypothesis, as may be collected from very many passages. To instance a few:—The afflicted Job, in the moment of

impatience, expresses a wish that death had stepped in at the very dawn of life, and put a period to his rising existence,—“For” then says he, “should I now have laid still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth,” &c.—With this agree the words of the psalmist; “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that *very day* his thoughts perish.” To the same purpose it is expressed in the book of Ecclesiastes that “the living know that they shall die: but the dead know not any thing:—Their love, and their envy, and their hatred is now perished; therefore,—whatsoever thy hand findeth to do, do it with all thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.” In the book of Job it is declared “that man dieth and wasteth away; yea, man giveth up the life, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not, till the heavens be no more; they shall not awake, nor be raised out of their sleep.” To the same purpose is the language of king Hezekiah, when restored from the depth of affliction; “I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world.—For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth:—the living, the living, he shall praise thee as I do this day.” The death of a *man* and the death

of a *beast* are represented by Solomon as differing in nothing, except that the former may indulge a hope which the latter has not intellect to realize. Beasts are unable to anticipate death: their present happiness is not in the least interrupted by the dread of it: as they have nothing to fear, so they have nothing to hope for.—They are incapable of moral discernment and improvement; their highest gratifications are sensual, and to render these complete, the author of nature has made every provision in their favour. In the New Testament, death is represented as a sleep, a rest, &c. The terms mortality, corruption, &c. frequently occur; without the resurrection, death is represented as an hopeless state!

12th. From the great stress that the scriptures of the New Testament lay upon a future resurrection, it may fairly be inferred, that it is in consequence of this event, that we can hope hereafter to exist. Consciousness without existence is what a child knows to be impossible: and that the existence of the body should be essential to consciousness, is a manifest proof, that perception inheres in a material organization.

The resurrection is a doctrine of such great importance to mankind, that the Divine Being thought proper to exemplify it in the person of Jesus Christ, and indeed the whole Christian dispensation clearly ascertains this doctrine. It was the publication of this great truth, that tended so greatly to moralize the world; by this, the early Christians were comforted and established; they endured every hardship and privation, to which their profession exposed them with patience and serenity,

hoping to "obtain a better resurrection."

13th. The New Testament plainly declares, that we are all to be judged in "the day of the Lord," according to the deeds done in our body, whether they have been good or bad: but a state of consciousness between death and the resurrection must make some alteration in our moral state; unless we suppose it to be entirely an inactive one, which would be a very arbitrary supposition: but that the future judgment should not recognize this state in any degree, is one argument amongst many, in favour of its unconsciousness:—A state in which we know nothing, and do nothing, can involve nothing!

14th. The miracles which our Saviour and his apostles wrought in raising the dead to life, are in favour of this doctrine; to instance but one of these, viz. the resurrection of Lazarus, the friend of Jesus and his disciples. Can we suppose that our Saviour would have recalled the virtuous Lazarus from the mansions of bliss and immortality, to replace him in a situation which would expose him to all the difficulties which

he had happily escaped? Can we suppose that Lazarus would have left this state without expressing some regret at his being recalled, or at least making some instantaneous report of what he had heard and seen; to all of which, the history affords not the slightest allusion? Can we suppose that our Saviour would have comforted Martha, the sister of Lazarus, with the mere assurance "that her brother should rise again," and that therefore she need "not sorrow as one without hope" when he could have relieved her distress more effectually by informing her that the loss of her brother had led to his immediate gain;—that he was not really dead; but that his spirit had escaped from his body, and taken its flight to the realms of immortality? Or lastly, can we suppose that *Martha* would have consoled herself with the simple persuasion that her "brother" should "rise again at the last day" if she had possessed the common belief of a conscious intermediate state? We are at a loss to account for every circumstance which this miracle involves, if the common hypothesis be true!

[To be concluded in our next.]

LETTERS TO MR. (NOW BISHOP) BURGESS, ON THE TESTIMONY OF
THE JEWS TO THE PERSON OF CHRIST. LETTER VIII.

SIR,

You have heard, that Galileo was confined in the Inquisition for asserting, that the earth moved round its axis; and the variety of observations, which proved the truth of his assertions, as well as the ease with which he solved the appearances in the heavens, failed

of satisfying both the priests and the philosophers of his time. His theory is now adopted in every part of Europe, and taught publicly in Rome by professors, who declare their unfeigned assent and consent to the decrees of the popes, which condemn such sentiments as unscriptural and blas-

phemous. This instance of human folly prevents me from expecting that the progress of truth should at any time be rapid, though it will overcome at the last. The belief of the divinity of Christ is as absurd as any fable in the heathen mythology. I have proved to you, that neither Jesus nor his contemporaries believed it: but when I have done this, and proceed to shew you, that our Saviour himself in the most explicit terms contradicts such a notion, I am far from expecting you readily to submit to him. The hand of power has compelled, and the fascination of interest induced the many in every age and country, to acquiesce in the most striking absurdities: add to this the natural indolence of man, much more ready to take upon trust than to examine his opinions, and we need not be surprized at the prevalence of a belief, which contradicts the first principles of natural and revealed religion.

I might fill this letter, and twenty more, with passages of scripture, in which our Saviour acknowledges in the plainest terms his inferiority to God. He testified, that there was only one God his father, from whom he received every thing—who had sent him to the Jews—to whom he taught his disciples to pray, and to whom he prayed most fervently himself. To conceive, that a being should pray to another for blessings, is absurd, unless the one was inferior to the other. Our Saviour taught, that there is no one good but this one God, who had taught him many things, but had kept some concealed from him; that he could

do nothing of himself, that he came not in his own name, nor to do his own will—but to execute the commands of God. Now how can these things be reconciled to truth; if Jesus was at the same time God? how could he be ignorant of any thing, if he had lived from all eternity? You invent a fiction, that he was both God and man. But where does Christ speak this language? and what dependence can we have upon a person, who puts on two characters, and leaves us to find out what suits the one, and what the other, just as it may answer his purpose.

Besides how could you make so absurd a division? Could God lie in the womb of a woman, be born, grow like other children, and at last die on a cross? At the moment of his death could he say, Father, into thy hands I commend my spirit? Was his spirit, that fancied immaterial substance, you suppose resident in man, divided into two sorts, the one human and the other God? Pray what became of the God spirit, at that moment? Was he playing the fool with mankind, in so awful an hour, commending one spirit to the other? How shockingly absurd and impious is this notion of the divinity of Christ? To what strange vagaries does it not lead its advocates? Christ, like a pious man, resigned his breath to his father's will, and in the same hopes, which every Christian now has, of a restoration to life.

When he was restored to life did the God spirit again come into his body? If it did, how could he mock his disciples, by saying, I go to my father and to your fa-

ther, to my God and to your God? Before his death he spoke of his going to God: after his resurrection, his language is the same. He disappeared from the sight of his disciples, the same Jesus, with whom they had conversed, and whom they had seen expiring, and now resides in some remote region, waiting the time appointed by his father, when he shall again return to the earth, and converse with his fellow creatures.

Let me intreat you Sir, to consider attentively these circumstances, and to examine without prejudice, what the scriptures say, instead of paying regard to the reveries of any eccentrical divines. If it is an honour to restore a mutilated phrase in an ancient

author, how much greater is it, to eradicate pernicious errors, and to promote the cause of truth and virtue! Your abilities qualify you for an accurate perusal of the scriptures in the original languages: but your sermon convinces me, that you have never made the subject of the divinity of Christ a principal object in your researches. Examine them again and by themselves. It will be no disgrace to you to confess your mistakes; and let it not be said, that a pen, which might have been serviceable to mankind, should be prostituted in support of a metaphysical system,* the offspring of dark ages, and of a wicked and interested church.

I remain, Sir.

DR. WATTS'S TRINITARIAN PARADOXES; COLLECTED FROM HIS
PSALMS AND HYMNS.

To the Editor of the Monthly Repository.

Digberwort, Wilts,
SIR, *April 6, 1808.*

No books, I believe, have more generally found their way into the habitations of the poor, than "Bunyan's Pilgrim's Progress," "Hervey's Meditations," "The Assembly's Catechism," and "Dr. Watts's Psalms and Hymns;" these last, in particular, are in almost every poor person's hands, and I know it to be a fact, that their authority is by some accounted nearly equal to that of the Bible. Impressed with this idea, I had the curiosity lately to make a certain experiment: i. e. to try what sort of a *creed* should I form, if I grounded it on these

popular compositions, instead of the word of God. Having collected together the most particular expressions of the doctor, on the *Trinity*, the *satisfaction of Christ*, &c. I found, upon examination, that the substance of my creed would be contained in the following articles, and they may, I think, like your friend Laicus's late communication*, be justly denominated "*Trinitarian Paradoxes*."

Before, however, I give you these paradoxical articles, it is proper to premise, that it is far from being my intention to derogate from the merits of Dr. Watts, as a divine or scholar: I am as

* M. Repos. vol. ii. p. 532.

ready as any one to allow him the character of a learned, pious, and useful man, and to admire the beauty of the *greater part* of his poetical compositions; but, like other great men, he had his blemishes, which, though but few, in comparison with his excellencies, were nevertheless of such a magnitude that it is much to be regretted, by every friend to rational religion, that he should have retained them so long; and that, after he became convinced of better things, he did not live long enough to accomplish what he so much wished, viz. a complete revisal of his Psalms and Hymns: what a proof it would have been of the strength of his mind; what service to the cause of pure Christianity; and what a prevention of those absurd notions which his Psalms and Hymns, in their present state, have contributed so much to perpetuate among the lower classes of society! But here is the proposed creed.

N.B. To prevent confusion by a multiplicity of figures, I have only referred to the pages in Burder's edition, by which any psalm or hymn may easily be found.

I. Our Maker is our God alone; "No other God beside him is to be owned or adored" (page 104), yet there are two other persons or beings to be owned, viz. the Son and Spirit, each of whom is God, and a proper object of adoration!

"Thus God the Father, God the Son,
And God the Spirit, we adore"
(P. 436.)

See, also, the Doxologies at large.

II. God is a "Holy One," and yet a "Sacred Three," i. e. he is indivisible, but yet divided!!

Compare page 241 with 257, &c. &c.

III. The Lord our Maker is "the highest God" (p. 350), or "God most high" (p. 196). He is far above all his creatures (p. 360), "yet there is one of human race," i. e. a creature, that claims "a full equality with him." (P. 350.)

IV. Christ is not only equal with the Father, but in some respects vastly superior to him. 'Twas Christ that "quenched his Father's flaming sword" (p. 357), "Calm'd his frowning face" (p. 385), brought him to "smile again" (p. 396), and prevailed on him to "lay his fury by." The Father's name is VENGEANCE (p. 385), but Christ is "the dearest of all the names above" (p. 405).

V. God, who is an immutable spirit, "condescended to be born," and "came to be suckled" (p. 339 and 238). "The Mighty Maker" of the worlds, and the *ever-living* Jehovah, not only suffered stripes and wounds, but was actually crucified, uttered his "last groans," and died!! The helper of the distressed was once in "deep distress" himself (p. 95 and 306).

"When God, the mighty Maker, died
For man, the creature's sin."
(P. 326.)

"The eternal God comes down and
bleeds,
To nourish dying worms." (P. 430.)

See also pages 238, 306, 323, 333, 338, 339, 384, 432, &c.

VI. He who is God over all, and an underived Being, has, nevertheless, a God over him, and a Father to whom he prays! (P. 62, 125, 266, 371.)

VII. Jehovah is a "forgiving

God" (p. 23). He forgives purely on confession, and for "his own goodness' sake" (p. 37 and 43), and he has "erected a throne of grace *freely* to dispense his pardons" (p. 190). Yet all these pardons are *bought* of him at an immense price (p. 189), and he receives a full payment for our salvation (p. 425). "All our hopes begin from the *mercy* of God," yet we should have been utterly hopeless without the "purchase of Christ's death!" (P. 297.)

VIII. The Great God himself was at one and the same time, the *sacrifice* that was offered, the *priest* that did offer it, and the *Being* to whom it was offered!! In other words, God *himself*, offered up *himself*, to *himself*!!!

"Aaron must lay his robes away,
His mitre and his vest,
When God himself comes down to be
The off'ring and the priest."
(P. 328.)

IX. The same Being that *hears prayer*, is engaged in *praying* "for us above." (P. 183, 328.)

X. God greatly loved and highly exalted his son; regarded him as his "eternal darling" (p. 378); yet he put him to great pain (p. 369), pierced him with the "sharpest smart" (p. 426), and was exceedingly delighted with the sound of "his dying groans" on the cross!!

"His dying groans, his living songs,
Shall better please my God
Than harp or trumpet's solemn sound,
Than goats' or bullocks' blood."
(P. 96.)

XI. No manner of comfort could be found in God till he appeared in human flesh, about eighteen centuries ago; yet David and all the patriarchs and pro-

phets found every comfort in him long before that period!!

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three
Are terrior to my mind."
(P. 406, compared with 97 and 86.)

XII. God is *three persons in one nature*, and Christ is *two natures in one person*!! (P. 239, 437.)

XIII. There were two divinities pertaining to Christ; one of them left him when in the agonies of death, but the other remained behind to support him.

"His soul, what agonies it felt,
When his own God withdrew!"
(P. 430.)

"But the divinity within
Supported him to bear."
(Same page.)

Such is the creed, Sir, which I think may be fairly deduced from Dr. Watts's far-famed Psalms and Hymns: it embraces, as you see, no other subjects than the Trinity, and the deity and satisfaction of Christ; other topics are omitted for the sake of brevity; but I guess that, short as it is, it is *paradoxical* and *perplexing* enough to induce you to exclaim "*Credat insanas non ego!*"—Let me tell you, Sir, that after I had sketched out its articles, and had seen what they amounted to, I was glad enough to shift my ground again, and recur for relief to the Holy Scriptures; the words of Mr. Lindsey, at the same time, very forcibly struck my mind:

"How thankful ought we to be for the good sense and simplicity of the gospel of Jesus, which leads us by no such dark and intricate roads to heaven!"

A few observations shall now close my letter.

1. Though Dr. Watts's book

embraces a great variety of subjects, it is somewhat surprizing that it does not contain so much as one Psalm or Hymn expressly on the subject of *The One God*!! but there are several on the subject of the Trinity; yea, the doctor tells us that he could not "persuade himself to put a full period to his hymns" without addressing songs of praise, in various metres, to God, the Father, Son, and Holy Spirit. His conscience, it seems, would have stung him had he been guilty of such an omission; but how his conscience permitted him so much to neglect the important doctrine of the divine Unity, I am at a loss to conceive. Certain it is, however, that on that subject he is so very sparing, that I have not been able to find such words as "Holy One" or "Lofty One" more than twice in all the book; but such expressions as the "Sacred" or "Blessed Three" met my eye in almost every page! Ah! thought I, how different is this from the Bible, where the words "Holy One" occur in scores of places, but the terms "Sacred Three," not once, from Genesis to the Revelation!

2. It has often struck me that Trinitarians are in the habit of *over-stepping* their own belief; i. e. of using words which express much more than they *in reality* do believe. If we ask any of them in their cool dispassionate moments, Do they believe that the Godhead actually suffered and died? they would answer—No; and yet nothing is more common than to hear them speak of a *suffering*, a *crucified*, or a *dying* God. Such expressions abound in Dr. Watts's Hymn Book; if,

then, it is their belief that the sufferings and death of Christ were merely *human*, we may fairly ask, Why do you use words which convey a contrary meaning?

I have also observed, that they are much in the habit of violating most, if not all, of the high-sounding pretensions which they are so fond of making. One of these pretensions is, "that as the two natures in Christ are quite distinct, great care should be taken not to confound them in our meditations or discourses:" but do they themselves observe the rule? no: for nothing is more common than to see many of them put man for God and God for man: thus, in Dr. Watts's Hymns, the divine nature takes the place of the human, and suckles a virgin—

"This Infant is the Mighty God,
Come to be suckl'd and ador'd;"
(P. 238.)

And, on the other hand, the human nature occupies the place of the divine and receives adoration!

"This is the *man*, the exalted *man*,
Whom we unseen adore."
(P. 375.)

Another of their pretensions is "to be very scrupulous in maintaining a strict equality between the Father and the Son;" but is it not well known, that their general practice quite destroys this supposed equality? Do they not uniformly raise the Son much higher than the Father in point of complacency, pity, or goodness? What then becomes of the equality? The truth is, it is lost: for, from the generality of Trinitarian prayers and sermons, it would appear, as if the Son was every thing and the Father nothing.

3. How obscure and unintel-

ligible is the general language of Trinitarians, how difficult to affix any meaning to it! A remarkable instance of this obscurity is to be seen in their statement of the doctrine of satisfaction: Dr. Watts, like many others, brings forward the idea that the Son quenched the flame of divine wrath; but if we ask, *when* did he quench it? we meet with the most contradictory answers that can possibly be conceived of. One hymn tells us, that it was when Christ came down from heaven:

"But all was mercy, all was mild,
And wrath forsook the throne,
When Christ on the kind errand came,
And brought salvation down."

(P. 382.)

Another hymn says, that it was when Christ died on the cross:

"Appeas'd stern justice on the tree,
And then arose to God." (P. 342.)

But a third hymn contradicts both these opinions, and shews us that the flame was not extinguished (at least not completely) till Christ ascended!

"Well, the Redeemer's gone
T'appear before our God,
To sprinkle o'er the *flaming throne*
With his atoning blood." (P. 341.)

Now, Mr. Editor, what can we make of all this? Is it not a most barefaced contradiction? For if "all was mild," and "wrath had forsaken the throne," when Christ descended, how could it be a "flaming throne" again, when he ascended? In fact, I consider this contradiction as sufficient to invalidate the whole argument; for were any witness, in giving evidence before a court concerning any particular transaction, to vary so much in stating the *time* of it as to mention *three different days*, at a considerable

distance from each other, no person, I believe, would consider his evidence as entitled to the least credit.

Again, there is an instance of great obscurity in their description of the three persons. I have been always led to understand, from the general language of Trinitarians, that the Son, independent of the veil of human flesh, is not so terrific a person as the Father; or, in other words, that the Father is the most tremendous of all the three persons: but there is one stanza in Dr. Watts's Hymns that quite overturns that notion, and shews us that when unqualified by poor humanity, *all the three persons are equally tremendous!* i. e. *one is as full of wrath as the other!* That stanza, though cited already, shall be repeated:

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred *Three*
Are terror to my mind."

4. It is rather curious that Dr. Watts, after exhibiting such absurdities, should presume, in so exulting a manner, to cast reproaches upon the poor deluded heathens, in such lines as these:

"Let the old heathens tune their songs
Of great Diana and of Jove."
(P. 333.)

When I first read them, I was naturally led to expect some fine lines on the superiority of Christianity to every other system of religion, similar to what the doctor actually has in the 119th Psalm; but judge how great was my disappointment when I found the very next stanza beginning in this manner:

"Behold, a God descends and dies!"

In truth, I could not repress

the following indignant effusion.
 " Ah! doctor, if this be your Christianity, you really have no reproaches to cast on the heathens; their stories concerning their *fighting, wounded, and bleeding gods*, are not a whit more absurd than your's, concerning the mighty Creator dying for the sin of the creature! nor will an impartial mind discover any thing more gross in their description of the Infant Hercules at the breast of Juno, than in the following couplet of your's:

" This Infant is the Mighty God.
 Come to be suckled and ador'd."

Your's, &c.

ANTITRINITARIAN.

P. S. In case of your inserting the above, I may at a future opportunity transmit to you another lot of Trinitarian Paradoxes, collected from Hervey's Descant upon Creation; but I fear that some of your readers will be disposed to compare me to the *spider* that is said to collect poison from the very same flowers from which the industrious *bee* sucks his honey.

MR. DILLWYN ON THE CIVILIZATION OF THE INDIANS IN
 NORTH AMERICA.

To the Editor of the Monthly Repository.

Ipswich, 11 Mo. 8, 1808. tempt, I request room for the
 Observing in a late number of following observations, founded
 the Repository, some strictures on a more intimate acquaintance
 on the conduct of the people called Quakers, in relation to their than the author (J. Brookes) seems
 recent endeavours for the civiliza- to possess, with the history of the
 tion of the Indians in North transactions alluded to.
 America*; imputing to them an In offering them I should have
 arrogant pretension to the exclu- been much assisted, had J. B.
 sive merit of the benevolent at- specified the particular passages †
 on which he grounds the charge,

* These endeavours are the subject of two Pamphlets; one entitled "A Brief Account of the Proceedings of the Committee, appointed in the year 1795, by the Yearly meeting of Friends of Pennsylvania, New Jersey, &c. for promoting the improvement and gradual civilization of the Indian natives."—Philadelphia, printed; London, re-printed by Phillips and Fardon, George Yard, Lombard Street, 1806:—the other, "A Brief Account of the Proceedings of the Committee, appointed by the Yearly Meeting of Friends, held in Baltimore, for promoting the improvement and civilization of the Indian Natives." Baltimore, printed; London reprinted, as the former.

† This he has wholly neglected to do, and I am unable to discover any such passages. On the other hand, I find that the Report of the Pennsylvania Committee opens thus: "The committee after freely conferring on the objects of their appointment, and carefully considering the means most likely to promote them, believed it proper to learn the disposition of the various tribes in the vicinity of this State, and prepare their minds for the reception of the intended aid. With this view, circular letters from the Committee were, in 1796, addressed to various tribes; accompanied with one from the Secretary of State, expressive of the approbation of the executive government of the United States." As this passage shews that the undertaking was not without the early countenance of the government, so another gives due credit to the views of the President. It is part of an Address from the Deputation of the Baltimore Committee to a Coun-

that "the Quakers in their publications on the subject, claim the credit of the rational mode of civilization, which is now carrying on among the Indians in the United States of America, without any reference to its government;" and that by thus withholding honour from those to whom honour is due, they have incurred the guilt of "injustice and piracy in the moral world." A superficial perusal of the publications quoted in the foregoing note, might have sufficed to protect the people called Quakers from so heavy and groundless an imputation.

With respect to the supposed fact which J. B. understood from a "Committee of three Quakers" on a mission to the Miami and Delaware Indians, in 1802, it is clear, *if he is correct*, that they must indeed have committed themselves in the assertion, that the Quakers had had a legacy left them of the sum of 5000*l.* to be applied towards civilizing the Indians, (whether by one of their own community is not mentioned.) Of the falsehood of this, the least inquiry in Philadelphia or Baltimore would have enabled J. B. to judge. I am confident that no legacy or gift of such an amount, or any thing near it, was ever contributed by any individual to the purpose in question. The much larger sum expended in it was furnished in America by the bounty of individuals, and mostly

in small sums. And about 7000*l.* sterling, since committed to their disposal by the Society of the Friends in this nation, including some small donations from others who voluntarily requested to submit them to the same appropriation, was raised in the same manner; none of the contributions exceeding one hundred guineas, and very few being of half that value. J. B. is also under a great mistake, if he supposes that the first proceedings in this important undertaking were not much anterior to the year 1802.

Papers in my possession, were I now at home to refer to them, would furnish abundant facts which yet more clearly refute J. B.'s charges; but I am willing to hope, the perusal of the few I have offered, will satisfy him they have been too hastily advanced. To appreciate strictly the merit which any body of men, civil or religious, may exclusively assume for the late benevolent exertions in favour of the aboriginal inhabitants of the forests of America, would be a task as invidious as useless. Much is certainly due to the government of the United States, whose humane system for ameliorating the condition of the natives within their limits, and which the Friends in America, have publicly declared their thankful sense, in a late Address to the President, reflects on it the highest honour, and as its wise institutions have essentially facili-

cil of Indians, in 1804: "We believe, Brothers," say the persons deputed, "that it is in the heart of your Father, the President of the United States, to assist his Red Children in the cultivation of the earth, and to render them services which will be greatly for their benefit and welfare. We hope that your exertions to change your present mode of living, will be so plain to him that he will see them. This will encourage him to continue to aid you in your endeavours."—*Baltimore Account*, p. 31.

tated the exertions of the benevolent, (which had certainly existed for more than a century,) the really benevolent of every name or party will "thank God, and take courage" in continuing them.

I not only concur with J. B. in thinking that a preceding correspondent of the Repository is under a mistake with respect to

the pecuniary aid of the American government, but I assert that its liberal provisions were never committed to the disposal of the Society of the Friends; and I apprehend the mistake has arisen from the President's having appointed one or more of the members of that Society as his agents on that occasion.

WILLIAM DILLWYN.

BIBLICAL CRITICISM.

REMARKS UPON 1 COR. V. 1.

To the Editor of the Monthly Repository.

1. Cor. v. 1. *It is reported commonly that there is fornication among you, and such fornication as is not even named even among the Gentiles, that one should have (i. e. marry) his father's wife.* The persons guilty of the gross immorality here noticed, possessed, it seems probable, some consequence. Their wealth and influence afford a sufficient reason why the converts at Corinth, who in general were poor and unprotected, and consequently the more glad of receiving and retaining among them men of rank and distinction, should rejoice in having such for their brethren, while their conduct was a disgrace to their profession. A young man it appears, became enamoured of his father's wife, (which, in Hebrew and Arabic, is a circumlocution for a *step-mother*) and married her, the father having either divorced her, or he being now dead.

Festivity and joy are the natural concomitants of marriage; and the event received on the part of the Christians the usual tokens of joy and congratulation. But in the estimation of the apostle a union so unnatural between persons that professed the gospel, was rather a subject of funeral sorrow than of nuptial gladness: and this is the figure, which our author, with his usual boldness seized, to express his disapprobation and regret; *And ye are puffed up, and have not rather mourned that he who hath done this deed, might be carried away from among you.* As though he had said, "You rejoice in these persons as in a newly married couple, while you ought to mourn over them as morally dead, and should accordingly remove them from the church as those who are actually so." A corpse going to be interred was preceded by mourners, whose lamentations commenced as a sig-

nal for its removal. The term *ἐξέρχεται*, used by the apostle, is never more properly employed than in expressing the action of carrying out a corpse for interment.

It was an opinion generally adopted by Pagan philosophers, that the human soul derived her corruptions from the body; and would then only recover her pristine innocence and happiness, when the *flesh*, which occasioned her base passions would be destroyed in death. To this opinion our author by the train of his ideas was naturally led to allude: and we cannot fully perceive his meaning, unless we perceive also the object whence he borrows his illustration. *For I truly, as absent in body, but present in spirit, have already judged, as though I were present, him who hath so done this, that in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, ye deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

The passage interpreted conformably to the object whence the description is borrowed, is to this effect; "I pronounce the sentence of death and interment upon these flagrant offenders: and do you in a full assembly carry the sentence into execution. In

gathering for this purpose, you will have my hearty concurrence and the sanction of the Lord Jesus, whose power, as sole head of his church, is sufficient to warrant your proceedings against such delinquents, however great and powerful they may be. Their bodies by being delivered to destruction, will leave their souls to be purified from the taint of evil passions, and in consequence to be saved when the Lord Jesus comes, as he is soon expected to come, to raise the dead and reward the righteous."

But divested of the metaphor, the passage has this simple meaning, "Let these immoral persons be expelled. While they continue in your church, they subserve the purposes of Satan, the great adversary of our faith, by tarnishing its fair name, and spreading among the pure the contagion of evil example. Let them, therefore, be delivered up to that evil principle, whose agents they really are. Their expulsion may bring them to repentance, and purify their vices, as the soul is supposed to be purified by its separation from the body. Such repentance if sincere, will qualify them again to become honourable members of the church, and to share in the glory of our Lord's second appearance, which all of us hope to be at hand."

THEOLOGUS.

MR. HOWE'S ADDITIONAL REMARKS ON THE JUDGMENT OF THE
WORLD, BY JESUS CHRIST.

To the Editor of the Monthly Repository.

Bridport,

SIR, November 5, 1808.

I beg leave to point out two ex-

ata of the printer, in my observations on "the Judgment of the World by Jesus Christ," in-

serted in the last number of your Repository. The second mistake is material, as conveying a sense quite opposite to my meaning. Page 563, instead of, "we are now in the infancy of the first stage of our existence," read, "we are now in the infancy, the first stage of our existence." Page 564, instead of, "this objection would be answerable on the supposition," read, "this objection would be unanswerable on the supposition."

I have sent you the following additional remarks on P. K.'s letter for insertion, as soon as convenient, in your liberal Repository.

"One of the principal arguments, this writer says, for a *deferred and future judgment* of the world by *Jesus Christ*, seems to impeach the justice and impartiality of Almighty God's present government of the world; for the delay of justice is injustice, and that which demands amendment or correction, must be wrong." Monthly Repository for January, 1808.

What the argument is which P. K. combats, he does not state, but leaves it to his readers to determine from the nature of his reply. I suppose he means the unequal distributions of providence in the present state, which considered in connection with the perfections of the Deity, are often alledged as a proof of a future day of impartial account. I never heard however any one draw the conclusion from this argument, that Jesus Christ must therefore be necessarily the judge. That he is appointed to this important office, the advocates for this doctrine, conceive to be

clearly taught by the Christian revelation, and to that alone they make their appeal.

P. K. seems to me to confound two points, which are distinct from each other. Whether God will hereafter judge the world in righteousness, is one question, and whether he has ordained Jesus Christ to administer judgment, is another. In discussing the latter, we necessarily go on the supposition of the *truth* of the former. And on this point, it is admitted, that we can trace a moral government exercised over mankind, in the different effects of virtue and vice in the present state. The tendency of the one is to produce the happiness of those who practise it, and of the other, the misery of its slaves. But can it be denied, that this tendency is occasionally counteracted in its operation, by other causes? Is integrity always attended with its due reward, and guilt with its merited punishment, in this scene of probation?

Solomon speaks of "sentence against an evil work, not being executed *speedily*, and a greater man than Solomon represents it to have been" after a long time, "that the master of the servants" to whom he had committed talents for improvement in his absence, "came and reckoned with them." In this state of trial, it appears both from history sacred and prophane, ancient and modern, and indeed from our own occasional observation, that the vicious are frequently permitted to triumph over and cruelly oppress the virtuous persons "of whom the world is not worthy." If then the Lord of the whole earth can do nothing but what is right,

might it not be rationally concluded, that the due rewards of virtue, and adequate punishments of vice, are reserved to a future day of retribution?

P. K. will I think find it difficult to prove his assertion, "that this delay of justice is injustice." But though he sees no weight in the argument I have been illustrating, in favour of a future judgment, I feel much satisfac-

tion in stating, that he looks forward to another scene of greater perfection than the present. His words are, "the scripture saith, that Almighty God, the father of Jesus Christ, will judge the world in the last day, when all things on this earthly theatre shall receive their final consummation."

I am, Sir, &c,

T. HOWE.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *A Sermon against Witchcraft, preached in the Parish Church of Great Paxton, in the County of Huntingdon, July 17, 1808. With a brief Account of the Circumstances which led to two atrocious Attacks on the Person of Ann Izzard, as a reputed Witch. By the Reverend Isaac Nicholson, M. A. Curate. London. Mawman, Poultry.*

The history of the various impostures, by which men of strong, have deluded those of weak minds, and thus raised to themselves considerable profit and importance, would be very instructive to mankind. Every age is full of them; and, when once an error has been established, it is so much the interest of numbers to perpetuate it, that with the greatest difficulty can it be rooted out. Of these impositions some are of a very extensive nature; such as the belief in witches, in the popish trinity, in transubstantiation, and that, which is against the strongest feelings of human nature the belief, that an infant at the breast is an object of God's wrath and damnation, instead of his love and benevolence. When these

impostures are traced to their source, we find no difficulty in conceiving, that the deluded party must retain them with great tenacity; and that they who have better means of information, should combine together to keep their brethren in ignorance and superstition. For example; what expression can be more shocking and impious, than to speak of a woman as the mother of God? yet when we look at the rise of that superstition, and consider the persons by whom it was introduced, we are no longer surprised at its fatal introduction into the world, and that in spite of reason and revelation it should still retain its ground. That the Gods had intercourse with mortal women was a common persua-

sion in the heathen world; and heroes afterwards raised to the rank of Gods, were generally supposed to be the fruits of such an intercourse. When Jesus was preached to these heathens, and his wonderful works had been made known to them, and his disciples had used in speaking of him the appropriate term son of God, some of them might innocently and by association have carried their minds from a spiritual to a material connexion. To be born of a mortal mother had been no disparagement to some of their gods; and, as by an unfortunate association, depending upon heathenish principles, they had raised the humble Jesus to an equality with the supreme God, his mother would naturally participate in these false and degrading honours. She would be entitled the Mother of God, and altars would be consecrated to her images; the priests would get great gains by the imposture, and to speak against their frauds would excite their malice and revenge. As the foolish people once cried out, Great is Diana of the Ephesians; so now they would be as vociferous in their shouts, Holy, blessed and glorious is the virgin, the mother of God.

The history of former times proves to us, that nothing is too absurd to be propagated and received: but, as wicked and bad men are anxious to continue delusion and imposture, so ought it to be the aim of every benevolent mind, and particularly one, who devotes himself to the teaching of holy truths, to take the utmost pains to undeceive the prejudiced and the ignorant. An instance

has occurred, which could hardly in these times have been expected; and the author of this discourse has been called forth by it to examine an opinion, maintained by too many persons in this country. It was very current in ancient times, and the rise of it is to be carried back to very remote antiquity.

A belief, that extraordinary powers were possessed by certain persons, by which they could foretel events by the inspiration of their gods or spirits; that they could raise the dead, and do many wonderful works, was current in the east, even before the time of the departure of the Israelites from Egypt; and the punishment of death was inflicted by the Mosaic law on these impostors. Notwithstanding this punishment the Israelites were not entirely freed from the delusion, and even their kings, who at one time had strenuously enforced the law, gave way in the hour of danger to idle fancies, and had recourse to a mistress of the art. The history of Saul and the Witch of Endor, forms the basis of this discourse, from which the author is led to the explanation of the terms in king James's bible of witch and wizard, familiar spirit, and of the nature of witchcraft. He rebukes with great justice the words "familiar spirit," of which he truly says, that there is nothing in the original to justify this translation; and he accounts for its introduction in the English bible in a very natural and easy manner.

"How did this happen?" he says. "Was it by accident or design—through real or affected ignorance? Ye all know how agreeable it is to your employers, to see the work they put into your

hands, well executed, and according to their taste: whenever ye do this, ye are sure of their approbation, and future encouragement. The translation which we use, was made in the distant reign of James the first. James was deeply tinctured with the superstition of the age; and in the former part of his life a great believer in the absurd and groundless doctrine of witchcraft. The translators could not be ignorant of this, and, it is much to be feared, it had an undue influence upon their minds; for they must either have entertained similar ridiculous opinions, and so have disingenuously given a sense in harmony with their mistaken ideas upon the subject, rather than with the Hebrew; or they must have introduced the terms 'familiar spirit, witch and wizzard,' with a view to flatter the idle notions of royalty. The king, it is said, lived long enough to see his error, and to retract those opinions, which he found on farther examination to be without foundation either in scripture or common sense. But unfortunately the translation was finished, and a copy of it read in every church in England; and thus the poor and uninformed were and are

to this day misled by expressions unwarranted by the Hebrew, and calculated only to keep alive the embers of that consuming fire, which was lighted by the torch of superstition, and raged most furiously during the long night of catholic darkness,—or to feed the easily vitiated fancies of those, who delight in the mysterious, the marvellous, and the incomprehensible."

The true meaning of the Hebrew words is then ascertained in a clear and decisive manner. The whole art of witchcraft is shewn to be an imposture. The devil is not permitted to have any share in transactions, which arise out of wickedness and the love of gain. The sermon merits attention. It does the preacher great credit, and we must lament, that his parish gave him such just grounds for the very proper reprimands he has bestowed on their ignorance and superstition. F.

POETRY.

A Tribute to the Memory of the late venerable **THEOPHILUS LINDSEY.**

Lindsey, of manners mild, of soul serene,
And purest virtue, leaves this earthly scene;
And pious friendship claims the parting tear
From all who lov'd and honour'd him whilst here.
With firm integrity and ardent zeal,
In gen'rous labours for man's highest weal,
His day was spent, and when his vig'rous powers
Declin'd, how tranquil were his ev'ning hours!
While sweet reflection cheered his guileless breast,
Night came, he clos'd his eyes and sunk to rest!
Well done, good servant of a Master kind!
Sleep now in peace, and in the morning find
From Him who plac'd thee here and call'd thee hence,
For all thy toils, a glorious recompence.

VOL. III.

FASHION.

O Dea! namque ubi nec quæ sis dicere promptum est
Et liquet esse Deam. OVID.

Goddess! for such we can no other call
That sovereign power which domineers o'er all.

From fairy mansions when to smiling earth,
Came fickle FASHION, fancy's darling child,

Vainly she boasted a celestial birth,
In syren song, bewitching as 'twas wild.

By Iris drest in various purpled robe,
Bespangl'd o'er with gems like morning dew,

She wing'd her way around the pensile globe,
And, like a meteor, the phantom flew.

Magic his sceptre to her hand convey'd,
Than Maia's son's Caduceus of more power;

4 M

With potent spell he thron'd the simp'ring maid,
And bid her reign the empress of an hour.

Disdaining law, uncircumscrib'd by rule,
She vaunted sov'reign empire o'er the fair:

And while she play'd the antics of a fool,
Boasted that grace and taste were all her care.

Lest nature, simple goddess, should appear,

In all her native dignity and ease,
Her sacrilegious hands the tresses tear,
Which crown the female head with powers to please.

And then, with surreptitious art, she weaves

A coil fantastic, tho' of foreign guise,
Rival of manly ornament, and leaves
Beauty bereft of what she most should prize.

With idiot ignorance of every power
That captivates the heart with soft controul,

Fashion bereaves of all her rights and dower,

Imagination, empress of the soul!

Whose mirror magnifies the smallest grace,

And casts a lustre, by reflected ray,
On charms which ambush in the breast and face,

Or screen'd from view, beneath the robe that play.

But Fashion pert, with meretricious hand,
From off concealment plucks the vestal veil;

And while she feigns the robe with zone to bend,

The light robe shews the form it should conceal.

Oh! modesty! where is thy virgin blush?
Shame! where thy downcast look of nameless grace?

Roses of Eden now refuse to flush,
The dimpl'd cheek and cherubize the face.

Far other tints supply the want of these,
Which beggar'd beauty craves kind art to give:

What tho' by art, the painted canvas please!

The charms which captivate must glow and live.

Daughters of Albion! who unricall'd shine,

Equal almost to Greece, in charms and grace,

Display not these, altho' they are divine,
But veil your form as well as veil your face.

Shade, shade your beauties from each roving eye;

Leave us to guess the charms your dress conceals:

Imagination will her power apply,
And heighten beauties, fashion now reveals.

Believe the bard, who bows at Beauty's throne;

Not let the muse her votive tribute waste:

True taste there is by nature's stamp made known,

And, spite of art, simplicity is taste.

AN ODE TO FANCY.

Hail! hail! thou magic nymph, supreme!

Sole patroness of genius' beam;

Fairy elves (when light is least)

Celebrate thy mystic feast.

Mother of the loves and joys!

No care thy witching hours alloys;

Happily they glide away,

And bring fresh pleasures ev'ry day.

CHARLOTTE MARIA MOWERS,

Hampton,

July, 1808.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE fire still rages in the great city. Is there not much remaining to be consumed? Gold, silver, wood, stubble have been heaped upon the foundation, laid by the apostles, and the fire will try them. France has been in some degree purified. Its monasteries and nunneries and many of its outrages have been destroyed. Will they be suffered to continue much longer in Spain, and above all will that insult on human nature and common sense, the Inquisition, be suffered to exist! The crisis is awful. The great hero, who has overthrown thrones and dominations, is now in Spain, and the world is in suspense to hear the result of his actions. Activity and energy are his great characteristics. When we wrote our last he was in the heart of Germany, planning with his brother of Russia new schemes, new designs. Quick as lightning, he returned to Paris, and after spending a short time in his capital, and receiving the homage of his people for manifold exertions in their favour, in the internal concerns of his empire, he flew to Spain, and is now at the head of his armies.

Something decisive has probably by this time been achieved. We know not the strength of his armies. We know not what reinforcements have passed the Pyrenees; but this we know, that the French emperor is as skilful in the formation of his plans, as he is prompt in the execution. We heard of him one week, haranguing his troops in Boulogne, and a few weeks after they were marching triumphantly before him in Vienna. His late journey into Germany did not retard any of his measures. His troops were during that time marching into Spain, and we may be sure, that he was at their head, as soon as the determined number were prepared to act under him.

His plan for the last few months, since his brother left Madrid, is now apparent. It was impossible to act with effect with the French troops then in Spain. They were ordered to retreat, and to keep themselves on the defensive in the north of Spain, by all means

taking care to secure the passes of the Pyrenees. These orders they seem to have obeyed, and the wonder is, that scarcely any effort has been made to dislodge them. The French king of Spain seems to have lived with sufficient security in the district, occupied by his troops, and to have waited patiently for those succours, by which he expects to be reinstated in his dominions.

We hear of Spanish armies on the right and left and front of the enemy. Yet there is too much reason to believe that Buonaparte will have been the assailant, and choosing his own ground may without great skill on the part of the Spaniards cut them off in detail. What blood will flow in this horrid conflict! If he is victorious, the people will not readily submit, and dreadful scenes must be exhibited before they are brought into subjection. To providence we must leave the issue of these dreadful battles. For wise purposes he has suffered the great men of the earth to traverse vast regions, and to change the state of society. Dreadful was the vengeance exercised upon the gods of Egypt by Cambyse; the lady of the pillar and the other abominations of Spain will be but a sorry bulwark in the day of trial.

Buonaparte has threatened to give law to the Peninsula, in Madrid and Lisbon. He has hitherto been successful in all his threats, yet to this time he has fought only with armies, not with a people. If the Spaniards are true to each other, and avoid pitched battles, the haughty conqueror may know, that the battle is not always to the strong, nor the race to the swift. Yet he cannot be expected to be easily diverted from his purpose, and torrents of blood will flow to satisfy his ambition. Poor human glory, what fools it makes of mankind!

But, in speaking thus of human glory, we should be careful to remember, that these glorious actions of murder and conquest would not take place in the world, if man had governed himself by true principles of wisdom and

religion. Spain has been most miserably governed ever since it has been under the Bourbon family; every thing belonging to good government has been left undone; the court was profligate above measure; the people superstitious and ignorant. So base a country might want this scourge to rouse it from its lethargy, and the example is good for all nations. It will teach them that, if they grow remiss, inactive, and slothful, permit wicked and bad laws to govern them, have no care of the common good, but each one regardless of it is thinking only of his own personal interest, nothing can be expected from them, but the necessary effects of depravity, under which they must either sink, or be roused by some great and urgent calamity. Whether Spain is conquered or not by Buonaparte, its government will be improved, and its condition meliorated: but it may have many dreadful scenes to go through before either event takes place. Such are the effects of sin and folly: yet as in private so in public life, the door is always open for repentance.

The national Junta is actively employed, but we have not seen any decisive proof as yet of great energy or great ability. It seems to feel for the want of action in its generals; but harm may now be done by urging them on too much. The summer has been lost, and the time cannot be recalled by incautious measures. We lamented to see, that a grand Inquisition had been appointed, and that nothing has been done towards the call of a general Cortez. It is in these times of conflict, that reform should take place. Whilst the feelings are most alive to abuses, the weeds should be cut down and thrown into the fire. If they are suffered to grow, so many will be interested in the continuance of them, that the necessary work will be put off from day to day, when there is more leisure to perform it. The influence of the priesthood also continues to be great in Spain. This country was a main stay of popery. We dread to think of its approaching fate, for assuredly the trumpery of that religion, and its flagrant abuses must come to an end. If Buonaparte is the appointed instrument, it is better that it should be done by him than not done at all: for crimes against nature are not to be tolerated, and the abominable wickedness of constraining every man to pro-

fess a false religion is so great, that, if there is no disposition from within to reform, the reform must come from without.

The position of the various armies is not easily to be ascertained. A general idea of the approaching campaign may be taken, by drawing a line from Bilboa to Barcelona; the north of this line is chiefly French, and the grand French army is near the middle of it, but nearest to Bilboa. A large body of English troops has been landed in Biscay after a very considerable delay, occasioned by the negligence of the persons, who sent out the expedition, in not having previously obtained the license from the supreme Junta for their landing. After their landing, they were marched to Burgos, and a junction will be formed, if not prevented by Buonaparte, between them and the troops from Lisbon under general Moore, who are marched through Salamanca. A considerable army of Spaniards under general Blake watches the French near Bilboa. There is another army to the left, and a very considerable body to the front of them, but their stations are not well defined. By this time Buonaparte has shewn his intentions, for the attack will begin with him.

In Portugal, difficulties have arisen about the government, and no small dissatisfaction has been excited by the convention of Cintra, and the conduct of the English armies. The English in fact seem to have considered themselves as principals not as auxiliaries, in their intercourse with both civil and military officers. The commanders either civil or military of Portugal, were not consulted in the Convention, and the management of every thing seemed to have been taken as a right on our part, and a regency was appointed against which exceptions might be taken. The consequence was as might be expected; protests from Portuguese generals and civil magistrates. The regency is not acknowledged in some parts of the kingdom, and we shall learn by experience, that it would have been by far the wiser part to have gone hand in hand with the Portuguese from the beginning to the end of the business.

The result of the meeting of the two emperors is not known. They seem to have parted with the utmost cordiality. The strongest mind without doubt prevailed, and one certain effect has been

produced, whatever may have been intended in other quarters. We have heard much of the dissatisfaction of the Austrian court, and it was rumoured, that hostilities would commence between that country and France. An Austrian ambassador was however seen at the conference, and no active measures have taken place in Austria. It was probably the policy of Buonaparte by this conference to intimidate Austria, so that she would be unable to take up arms for fear of Russia. Thus the French are fully at liberty to carry on their designs against Spain; and, if they succeed, they will pursue at their own discretion any measures against Austria. The kingdom of Hungary has had a meeting of its states, in which every thing passed agreeably to the wishes of the sovereign.

The fate of Finland seems to have been at last determined. The successes of the Swedes have been continually announced, but those of the Russians till lately in general suppressed. It appears at last, that the Swedes have been severely defeated, and there is no expectation of reinforcements to make up for their losses. It is probable therefore, that before Christmas, all Finland to the east of the gulf of Bothnia, will be in subjection to the arms of Russia. In this exchange of sovereigns it is not easy to say, how far the natives may or may not be injured. Despotism as is the government of Russia, religious liberty is allowed in its vast dominions, and in them are to be found Christians and Mahometans: of the Christians the Greek sect is the prevailing, but the Romish and the Protestants have their places of worship. Finland is Protestant, but what degree of religious liberty it allowed, we do not know: we hope that it has not been one of the intolerant Protestant countries; but if it has, this subjection to Russia will in one respect teach it better manners.

One of the plans of the two great emperors in their conference, in Germany, respected most probably the Ottoman empire: but in that a new species of vigour seems to have arisen. The vizier seems to be a man of great fortitude and enlarged views. He sees the danger of the empire, and is resolved to put it into a proper state of defence. To do this the army must be placed on a different footing, and he is assimilating it to those of Christian Europe. Great severity has been exercised in the

civil government. The grand signior has merely a nominal authority; the vizier exercises in reality all the functions of the executive government. The approaching danger of the empire will enable him to carry through with greater ease many necessary reforms; but we cannot expect him to withstand the French tactics, whenever they are fully displayed against him. Report says, that the disciples of Wechab in the south have met with some severe checks, but very little credit can be given to intelligence from these quarters, and we know so little of Arabia, that no one can ascertain, what is the strength of this sect. As Mahomet made force the instrument of propagating his doctrines, force may be made the instrument to overthrow them.

In France, a grand display has been made, at the opening of their legislative assembly, of the resources of the empire, and the grand things done in it by the wisdom and exertions of the emperor. Allowing for a great deal of high colouring, enough remains to shew, that every exertion is making to recover it from the wounds, inflicted upon it by the revolution; and, whether Buonaparte is to be considered as a good or a bad man, a lawful king or an usurper, he assuredly is entitled to the gratitude of his subjects, for his attempts in their favour, which far exceed any thing ever proposed by any of the house of Bourbon. The custom of thus giving annually a memoir on the circumstances of a kingdom is a novelty in the annals of France; but will be productive of future good consequences. The martial spirit will not it is to be hoped be always prevalent. Men will one day cease to be children, and despise the rattles of war.

At home, the eyes of the nation have been fixed on the convention of Cintra. The answer to the city of London on this subject has given universal disgust, and this disgust has been expressed in strong language in addresses to the throne. The city of London could not be expected to pass over the affront in silence. On the day that the king's answer was read to the common council, several strong resolutions, asserting the right of the subject to petition, were unanimously passed, and the speeches of the members of the court expressed strong abhorrence of the conduct of those persons, who had advised the king to return such an answer. In Middlesex, a meeting of the county was holden, in

*Mr. Home.**Lady Dacre.**Mr. William Mace.*

which the convention of Cintra was reprobated, and resolutions were passed for an address to the king to call his parliament on this occasion. The address was couched in very strong language; and the right of petitioning asserted with due weight. A resolution was also passed, that the correspondence between the sheriff and the secretary of state on the presentation of the address, should be published; in consequence of which appeared the letter in the papers from the latter to the former, asserting that the address had been presented to the king.

This latter resolution was occasioned by a circumstance, which was asserted with great confidence, namely, that several addresses had been put into the hands of the secretary of state, for the time being, which had never reached the king. This fact is of great importance, and deserves as rigid an enquiry as the convention of Cintra: for, if a secretary of state can withhold petitions and addresses, how is the sovereign to become acquainted, in a legal manner, with the wishes and sentiments of the people. It is

a great excellence of the constitution of this country, and it was particularly insisted upon, in the Revolution of 1688, and on which depends the right of the sovereign to allegiance in this country, that the subjects have a right, in a legal manner, to address the throne. This right is of equal importance to the sovereign and the people. It ought to be equally regarded by both. It is the only mean to prevent the sovereign from being kept in ignorance, by wicked and depraved courtiers, of his true interests. In all despotic countries the access to the throne is strictly guarded. In free countries there should be a free communication between sovereign and subject. If any petitions have ever been kept back in the office of the secretary of state, it is incumbent on the criminal or criminals, who have been guilty of so flagrant a misdemeanor, to give an account of their conduct in a national court of justice. If this is not done, continual jealousies will prevail, and the secretary of state becomes the lord over both king and people.

OBITUARY.

CORRECTIONS OF OBITUARY IN THE LAST NUMBER.

To the Editor.

SIR,

In your Obituary, (P. 570) Douglas is described as Mr. Home's only publication. I have a 12mo volume, printed by Millar 1760 and entitled "The dramatic works of John Home." The Tragedies of "Agis" and "The Siege of Aquileia" follow Douglas, as "acted at Drury Lane." In both the latter, Garrick spoke the prologue, and bore a principal part.—In the same Obituary (P. 571.) you have, with all the periodical prints, been led into an error respecting Lady Dacre, to whom so many singularities are attributed. I apprehend she was the widow of a Baronet of that name. She certainly was not Baroness Dacre, the mother of Mr. Brand, whose friends, especially those among the freeholders of Herts, are by no means desirous of his removal from an active station in the House of Commons to a

place of rest, as Lord Chesterfield somewhere calls the House of Peers.

CORRECTOR.

In the Obituary of Mrs. Cath. Allibone, (p. 572. col. 2.) instead of "she had attained somewhat beyond" read she was *approaching unto* that period;—for "Catherine" read *Catharine*:—and in the Obituary of Professor Porson, (p. 574. col. 2.) for "doubtful *precedence*," read doubtful *prudence*.

On the 12th of August, died at Tenterden in Kent, much lamented by the beloved partner of his bosom, by his relations, and by all who had the pleasure of being acquainted with him, Mr. WILLIAM MACE, who had practised as a surgeon in that place and its neighbourhood, with increasing reputation and success, for nearly twenty years.

Upon the ground of free and full enquiry, he was a firm and rational believ-

Mr. Joseph Eedes.

er both in natural and revealed religion. His opinions, particularly as applying to the *great and sole* object of religious worship, were decidedly in agreement with that part of the Christian world which is distinguished by the name of Unitarian.

From circumstances, into which it is not necessary here to enter, he was induced, contrary to the convictions of his own mind, to conform to the ecclesiastical establishment of his country: but some years before his decease, returned to a society of Unitarian Christians, who meet for worship and instruction, in the place where he practised. This was an event wholly unexpected by his friends, to whom he had not previously communicated his intention; and equally so to the person who conducts the public services of that society.—It took place in the following manner.

He attended the morning service; and was observed by the writer of this memoir, to have a countenance full of anxiety, expressive of a mind which had been long burthened and unhappy. After the service was finished, to the writer's great surprise, he entered the vestry of the place of worship, and after the usual salutation, addressing him by his name, made to him the following declaration.

"Although I have been induced to withdraw from you, the sentiments of my understanding, and the affections of my heart have been ever with you. I have indeed thus, for some years, conformed to the church against the conviction of my mind; but I can do this no longer. It is my desire and resolution to re-unite myself to this society; and if agreeable to you and to them, to sit down with you this afternoon at the Lord's table."

The reception he met with from the writer, it is unnecessary to describe. Such a testimony of personal attachment, and of the power of conscience, could not but be unspeakably gratifying. As the just effect of a resolution so commendable, in the afternoon service, the before this anxious countenance, was all serenity and peace; and the change in his whole appearance, so strongly marked, as to make an indelible impression on the mind of him, who had the best opportunity and the strongest reason to observe it. After

this, he continued with us till his death.

He passed through a very painful illness with great fortitude of mind; and we may be assured, so far as the power of recollection and reflection was continued, closed his eyes upon the world, with that composure, peace and hope, which are the fruits of bowing to the sacred voice of conscience, and the pure and perfect will of a God of truth,—that all discerning Being, whose we all are, and to whom we are bound, by the highest and most commanding motives, to offer the *sincere and pure* homage of our understandings, hearts and lives.

L. H.

Died of a consumption, on the 9th of September, at Saffron-Walden in Essex, in the twenty-first year of his age,—Mr. JOSEPH EEDES, only son of Mr. Eedes of that place, a young man of exemplary piety, attended with an amiable disposition, that rendered him respected and beloved by all his friends and acquaintance. He early applied his mind to the study of the Scriptures, to find out truth, and to direct him aright through this world, that he might be fit for the happiness and employment of another. He embraced the Unitarian doctrine, as he believed it to be the religion of Jesus of Nazareth, and such was its happy effects on his mind, that he found it productive of christian virtues in life, and it afforded him comfort in death. Though he had the fairest prospects before him in life, possessed an ample fortune, and was on the point of marriage with a most amiable and endearing young lady, of a respectable family; yet, during an illness of some months he was never heard in the least to murmur, or repine at the painful dispensation of divine providence, in his early dismissal from this world, but calmly acquiesced both in this, and the pains he long suffered by the disorder that terminated his end. His remains were deposited in the ground belonging to the General Baptist Meeting at Walden, and by his own desire, (after a funeral oration at the grave,) a sermon was preached by his Minister, Mr. Stephen Philpot, to a numerous and affected audience, from Psalm xc. 12.—*So teach us to number our days, that we may apply our hearts unto wisdom. The memory of the just is blessed. Wherewithal shall a young man cleanse his way, but by taking heed thereto according to thy word?* S. P.

Miss Ann Coveney. Rev. James Nasmyth, D. D. Miss Ann Edney.

October 2, died at Tenterden in Kent, at the early age of sixteen, MISS ANN COVENEY, the daughter of Mr. Jos. Coveney, grazier of that place. In the autumn of last year, in consequence of a cold, the symptoms of a decline began to appear; and continued to undermine an apparently strong constitution, until they terminated in death. With the most promising appearances of being long a blessing to her parents, and of maintaining an amiable and respectable character in the world, she was thus early called out of a state of trial.

Her course of reading had been directed to those subjects, which tend to inform the understanding, and to mend the heart: she had particularly read the Unitarian tracts; and from those sentiments of God and religion which are there to be met with, and these as grounded on divine revelation, she directed her hopes to the great and universal parent, expressed her entire resignation to his will, and with a fortitude, uncommon at her age, met an event, which for the last fortnight she had fully expected.

Let her early removal be considered as one more compassionate call to the young, from the gracious and tender father of mankind, to give themselves up to the counsels of his holy will; that by a practical remembrance of him as their Creator, their Benefactor, their Ruler and their Judge, they may prepare for death; or if life shall be continued to them, lay a foundation for future respectability and true personal enjoyment, for being a blessing to society, and for living eternally, to what must ever constitute their highest happiness—even to the praise of Him who made them.

L. H.

October 16, 1808. in his 68th year, the Rev. JAMES NASMITH, D. D. rector of Leverington, in the Isle of Ely. He was formerly of Bene't College, Cambridge, where he proceeded B. A. 1764, M. A. 1767, D. D. 1797. His early application to literature was rewarded by repeated academic honors; and his many valuable publications will endear his memory to the learned. In 1777, he published his "Catalogus Librorum quos Collegio Corporis Christi et B. Mariæ Virginis in Academia Cantabrigiensi legavit Reverendissimus in Christo Pater Mathæus Parker, Archiepiscopus Cantuariensis;" in 1778, "The Itineraries of Symon, Son of Simon,

and William of Worcester;" and a Tract on the Leonine verses, from the above manuscripts; in 1787, a new edition of Bishop Tanner's "Notitia Monastica." To these he has added several Sermons, and Charges as a Magistrate. In this latter situation, he was eminently conspicuous for his correct knowledge of the laws; and he filled the office of chairman at the sessions of Cambridge and Ely with moderation, justice, and impartiality, at once distinguishing himself as the gentleman, the lawyer and the divine.

G. M.

October 19th, MISS ANN EDNEY, aged three years and four months, only daughter of Mr. and Mrs. Edney, and grand-daughter of Mr. John Marsom of Holborn.

Seldom has the vanity of earthly expectations been more strikingly exemplified, than in the death of this amiable and interesting child, whose appearance a few weeks previous to her dissolution, exhibited the bloom and stability of confirmed health; and in whose animated countenance, and various intelligent and engaging words and actions, her friends read the flattering assurance of future years distinguished by mental, as well as corporeal growth and improvement. It was the awful and adorable will of Divine Providence to disappoint these hopes.

"Fair was the promise of the flower,
But short, alas! its destin'd hour.

The blight of death its bloom withstood,
And nipt at once the bursting bud."

The mournful impression left by her sufferings and death on the minds of her relatives, can only be counteracted by the persuasion thus expressed in a letter written on the occasion, by the Rev. John Simpson of Hackney, who delivered the address at her interment in Worship-street burying-ground. How cheering the thought, "Of such is the kingdom of Heaven! Our little ones are not lost; nor shall we be eternally separated." They are also deeply sensible of the wisdom and goodness of the divine administration, and desirous of co-operating with its gracious designs in this afflictive dispensation.

A funeral Sermon was preached on the occasion in the Meeting-house at Leathur-lane, Holborn, Sunday 30th ult. by the Rev. John Evans, of Worship-street; from 2 Kings iv. 26. *Is it well with the child?—and she answered, It is well.* E.

Rev. Theophilus Lindsey.

On the 3d of November, died at his house, in Essex Street, between the hours of six and seven in the evening, in the 86th year of his age, the Rev. THEOPHILUS LINDSEY, formerly vicar of Catterick, in Yorkshire. This living he resigned in the year 1773, from a conviction that the service of the church of England, as far as it involves the doctrines of the Trinity, is repugnant to the precepts of our Saviour and his apostles, and particularly to the great command of God solemnly promulgated to the Jews, and urged with the strongest emphasis by our Saviour—Thou shalt have no other Gods but me.—In consequence of this conviction, and the ineffectual attempts to obtain redress for the clergy in the subscription of the thirty-nine articles, having resigned his living, and quitted Yorkshire, he came to London; and in the year 1774, encouraged by the application of several persons of high respectability, who were earnest in the same cause, he opened a room in Essex-house for the worship of the only true God, in which he performed divine service, according to the liturgy of the church of England, reformed by the celebrated Dr. Clarke, with some variations adapted to his own improved views of the subject. Four years afterwards he preached a sermon on the opening of the chapel in Essex-house, which has since that time been dedicated to Unitarian worship. Here his services as a minister were most acceptable to a numerous congregation; and whatever disapprobation his opinions might excite among the uninformed of different denominations, even they could not but esteem a character of such benevolence, honesty and integrity. The attachment of those who were intimately acquainted with his virtues was unbounded, for seldom is to be found a man, who has fixed so deeply in his heart the grand characteristics of the Christian religion—love to God and love to man. He lamented the divisions among Christians, owing to the unreasonable adherence of many to tradition, merely of human or political authority, in opposition to the language of revelation. The whole tenor of his preaching was benevolence, and the easy yoke of Christ, ardour in the study of the scriptures, humility in the sight of God, and the rejection of that false piety, which lays undue stress on external circumstances. In these

useful labours he was engaged to the 70th year of his age, when he resigned his pastoral office, dedicating the remainder of his life to the great objects of promoting scriptural truth, in which service he continued occasionally to employ his pen. No man was a more sincere friend to civil and religious liberty, no one more attached to those principles which placed the Brunswick family upon the throne. To these principles he never failed, when a proper opportunity offered, of bearing his testimony with consistent firmness and characteristic mildness; for mildness, benevolence and humility, founded on piety, and entire resignation to the will of God, and combined with habitual cheerfulness, were the striking features in his character. During the latter part of his life, the infirmities of his age gradually pressed upon him, but he bore them all without a murmur, and his favourite maxim, on which he dwelt emphatically almost in his last moments, and when utterance became difficult, was—What God wills is best.

On the Friday in the following week, the remains of this venerable pastor were deposited in his own vault in Bunhill-fields. The funeral was, according to his directions, private. A hearse carried the body and one mourning coach followed it, but at the burial ground several of his friends had met, to pay their last tribute of affection and respect to him who had been their much loved friend or pastor, or the chief instrument in their conversion from a false worship to that which is ordained by the scriptures. On the Sunday following, the pulpit and reading desk in Essex Street chapel were covered with black, and a funeral sermon was preached by Mr. Belsham to a very numerous congregation, a very great majority of whom attended in mourning upon the occasion. Perhaps never was a sermon, in which reigned so great a sympathy between the preacher and his hearers. The great cause for which the deceased was so powerful a champion, was most ably set forth, and the effects of his pious zeal were manifest in the solemn and impressive attention of the audience. At Hackney, also, the pulpit of the Unitarian church was arrayed likewise in black, and a funeral sermon was preached on the following Sunday by Mr. Aspland, who paid

a most eloquent tribute to the memory of this great confessor. Both these sermons we are happy to say will be printed, and as they will find their way to many of our Trinitarian brethren, it is to be hoped that they will not be read without effect. Funeral sermons were also preached in various other churches; at Birmingham by Mr. Kentish and Dr. Toulman, at York by Mr. Wellbeloved, at Chester by Mr. Lyons. The occasion indeed justified this and every other token of respect, for Mr. Lindsey was not a common man. He was a great teacher of the true scriptural religion, and he has given to England a decisive proof that its worship may be carried on

without insulting reason or common sense. He has shewn that true Christianity is an easy yoke. Alas! for those churches which would not listen to him, but preferred vain and idle traditions to the solemn call he made to them. He is gone to his reward: happy are they who follow his example, and trust in the scriptures.

AMICUS.

[Of this most excellent man, of whom it may be necessary to state that a friend favoured us with the foregoing account, which did not come under our notice till it had passed through the printer's hands, we hope to give an extended memoir, in the first number of the next volume.

EDITOR.]

INTELLIGENCE.

The Rev. Dr. Rees's Address on laying the first stone of the Old Jewry Chapel, in Jewin Street: delivered September 5, 1808; Being St. Bartholomew's Day. O. S.

This is a memorable day in the history of Protestant Dissenters in general; and no less worthy of notice in the history of our congregation in particular. It has been therefore selected with peculiar propriety for the business which we are now performing. According to the old stile in our calendar it is distinguished by the name of St. Bartholomew's day—and it was the day on which, in the year, 1662, two thousand ministers of excellent talents, learning, and character, were excluded from the church by the act of Uniformity.

Dissenters indeed, had been known in this country under various appellations, and particularly that of puritans and nonconformists, from, and even before the era of the reformation. Adopting the general principles upon which the reformation was founded, and carrying them to their proper extent, they maintained the right of judging for themselves in matters of religion, and thought themselves warranted by reason and scripture, and more especially by the Christian directory of their faith and practice, to recede farther from the doctrines and ceremonies of the church of Rome than the national reformers had done.

Through the successive reigns of Edward VI., Queen Mary, Queen Elizabeth, James I., Charles I., and during the interval of a different kind of government that commenced towards the close of the last mentioned reign, they

objected partly to the doctrines, but principally to the ceremonies of the established church, and above all, to the imposition of them; and many of them on various occasions, maintained the unalienable right of private judgment, the sufficiency of scripture as a rule of faith and practice, and the sole legislative authority of Christ, their only divinely commissioned teacher, and the only supernaturally appointed lord of conscience. He was their sole master, and they were unwilling to acknowledge any other in a province, that belongs only to God.

Their principles just and reasonable as they are, and notwithstanding the irreproachableness of their conduct, exposed them, on various occasions, to the disgrace and distress of persecution; their property was always insecure; and their lives were often in danger.

With a laudable resolution, and confiding in the providence of God, they retained their integrity; and when their efforts to extend the principles and benefits of the reformation failed, they contented themselves with the exercise of their profession and ministry, at the risk and with the loss in many instances, of their property and their lives.

But the grand period of trial and discrimination was that which took place after the restoration of Charles II. in the year 1662, when the act of Uniformity was passed. King Charles indeed, was basely ungrateful in permitting such a

statute to be enacted; for many of the most eminent nonconformists of that age concurred in his restoration, and were active instruments in promoting it. Several of their ministers waited upon him when he was abroad, in order to testify their loyalty, and to express their wishes for his return to the throne of his ancestors. It was not long however, before he recompensed their respectful and loyal attachment, and the services they rendered him by this act; an act no less unwise and unjust in its principle than detrimental to the church itself, and injurious to the nonconformists, in its consequences.

Two thousand conscientious ministers were deprived by this severe statute of the means of their subsistence and of their opportunities of usefulness; and the church lost some of its most learned, pious, upright, acceptable, and zealous preachers: so that for a considerable period, there was a lamentable deficiency of persons under the establishment, who were capable of conducting and aiding the devotions of their fellow Christians. The consequence, and such as might naturally be expected, was, that ignorance and depravity of morals, sanctioned alas! by a licentious court, prevailed to a very deplorable degree; and many of the pious laity, who did not desert the church, made grievous complaints of their want of suitable instructors. Others however, cast their lot with their ministers, whom they loved and honoured; determined to succour them as far as they were able, and to share with them in many deprivations and sufferings.

It would be painful for me to recite and for you to hear the various distresses they endured: cast on the wide world without bread for themselves and their families, and without the means of procuring it.

But from evil, under the government of a wise, righteous, and benevolent Providence, good proceeds. The Dissenters of that period, trained in the school of indigence and distress, were led to examine diligently the principles on which they acted; and the more they examined them, the more they approved and valued them, and the more determined and zealous they were in retaining them.

For many years, and under one and another grievous measure of government, a cloud of oppression overshadowed their cause; but the dawn of

deliverance brightened upon them with its cheering beams; and at the glorious period of the Revolution, they obtained a toleration, or as it should be rather called in the language of a late celebrated judge, an establishment; for such it was to all who could comply with the conditions, on which it was granted. These conditions, though several legal disabilities still remain, have been relaxed and modified under the present reign.

It was soon after the period to which we now refer, that our congregation had its rise. Mr. Edmund Calamy, the worthy son of Dr. Calamy, who was ejected from the church in Aldermanbury, and who was himself one of the ejected ministers under the act of uniformity, laid the foundation of our society, by preaching, as often as the spies and myrmidons of power would allow, and frequently at the risk of his own personal safety, in his own house, not far distant from his father's residence. Many of the pious and conscientious laity attended on such occasions; and by degrees their number was so greatly augmented, that their minister's house was too small for their accommodation.

When the declaration of indulgence, intended more for the relief of others than for the advantage of protestant dissenters, took place in the year 1672, which however, was soon recalled, Mr. Calamy opened a place of worship in Currier's Hall, near Cripplegate. Here he was assiduous in his labours; and though he was eminently peaceful and candid in his own temper, and frequently declared his desire of a comprehension rather than a separation, he shared with his brethren in the trouble and expence of those persecuting times. Mr. Calamy died in 1685, and was succeeded by Mr. Samuel Borset, who was also one of the ejected ministers.

The congregation which had been gradually increasing, removed about this period, but I have not been able to ascertain the precise year, to a meeting-house in this street, not far from the spot on which we are now assembled. The place sunk into decay, and the congregation increased under the eminent Mr. John Shower, well known by his popular sermons and tracts; so that it became necessary to remove to a more spacious and commodious meeting-house in the Old Jewry.

Our predecessors were at a great expence in erecting that building, and

sheltering it from public notice and consequent danger, by dwelling-houses fronting the street: they removed thither in the year 1701; and it has been occupied ever since by a congregation, to say the least of it, as respectable for the number, character, rank, and opulence of its members, as any one in the city of London. Of its ministers I shall only mention Mr. Simon Brown, whose singular case is well known, and Dr. Samuel Chandler, one of the most learned men of the period in which he lived, whose services in the cause of Christianity and of Christian liberty commanded great attention and respect, and can never be forgotten.

At length it became necessary, on account of occurrences, unsought for and unavoidable, and well known to those who hear me, to relinquish that situation, much as it was wished to retain it, and notwithstanding renewed efforts for this purpose; and to seek for another, in which we might erect an edifice, under the direction of a skilful architect, without fear of further dispossession.

It greatly redounds to the honour of the present congregation, and it will be recorded in future times with gratitude and respect, that it did not shrink from the expence which must unavoidably attend a removal. Wishing to continue united, and determined to subsist, and under the favour of Providence to subsist with reputation, even in a period of lamented indifference and declension, they have, by an exercise of laudable liberality, prepared for the charges which must attend their removal to this place—a place, all circumstances considered, not much less central and convenient than that which they have been under a necessity of abandoning.

I trust they will never have occasion to repent of the resolution they have adopted. At all events they deserve and they will receive the plaudits of their contemporaries and of posterity; and they will have the satisfaction in their own minds of having made a generous and laudable effort for preserving and perpetuating the cause of truth, religion, and liberty, to which they are zealously devoted. They have the encouragement to think, that this cause, though some may desert it, and however languid others may be in the support of it, can never fail. It is under the protection of the God of nature and Providence: it is subservient to the honour of the Redeemer of mankind, and to the

influence of the gospel of our salvation: it is connected with the best interests of mankind, personal and social, temporal and eternal: and we are assured by the word of divine truth, that the gates of *Hades* or the unseen state shall not prevail against it.

The history of our congregation, and of other similar societies, presents to our recollection and view a number of revolutions and changes. "Our fathers, where are they? and the prophets, do they live for ever?" Individuals however, may rest from their labours, and their works shall accompany them, in grateful remembrance blended with great humility and diffidence, to a period of retribution; nor then I am persuaded, will this good work be forgotten. In the mean while, Providence will raise in this place, and in other places of a similar kind, a succession of those, who will retain and avouch their principles; and by their example and influence contribute to disseminate and extend them, and to render them permanent and illustrious.

When the building that is now about to be erected, and which we are assured, will last during the age on which we have entered, yields to decay; another I am confident, will not be wanting to answer the important and useful purpose to which this is devoted.

Having taken a retrospect of times that were unfavourable to the principles which we conscientiously maintain and profess, we ought to reflect with gratitude that we live in a happier period: under a government, that protects our religion and liberty, and that guards our persons and property, in the exercise of our religious profession, from the assaults and depredations of misguided zeal and unrestrained violence.

We live at a period, when the spirit of the times, and when the general illumination that prevails; and when a strict regard to the respective rights of those who live together in society, however they may differ in their articles of faith and modes of worship, will not urge to acts of wanton violence, as was the case in former times when a different spirit was predominant; when they will not permit such deeds as history records to be perpetrated; when they will inflict due chastisement on those who would incur the ignominy and guilt of being concerned in them; and when they will induce persons, who adopt different sentiments and different modes of expressing them, to live together in peace and love.

Instead therefore, of erecting our places of worship in holes and corners, inconvenient and difficult of access, as our fore-fathers were obliged to do, and of sheltering them from public view, we may now present a modest and ostensible front to the passing stranger: nor will it be thought a disgrace to frequent those assemblies, formerly denominated conventicles, which are now legally established, and sanctioned by the approbation and countenance of the enlightened public. None but the uninformed and vulgar, whether their rank be high or low; whether their fortune be ample or limited; can now annex to our places of worship, appellations so degrading and so reproachful.

Here therefore, we hope to assemble under the public eye, with that visible respect, which is due to the laws and government that protect us; and with that decent, but unostentatious and unornamented appearance, which shall correspond to the liberality of the founders of this building.

The stone which is now to be fixed in its proper place, will I trust, be an emblem not only of the durability of this edifice, but of the permanence of the society to which it belongs. It will in this respect I hope, resemble that rock on which the founder of our Christian faith hath built his church; and on which we, as Christians and Christian worshippers, admitting the truth and grace of the gospel, and endeavouring to conform to its instructions and precepts,

rest our dependence for pardon, assistance, and a future immortality.

As the stone before us, and others similar to it, serve to cement and strengthen other parts of this building, it should remind us of that bond of union, that Christian charity, the only "bond of perfectness," by which we are allied and united to one another: and I trust, that many in this place, will commence an intercourse and union, which will be indissoluble and everlasting.

Such are the reflections that have occurred to my mind in the prospect of the business of this day: nor will any imagine that we have met together for the purposes of dedicating and consecrating the place of worship which is here begun. All ideas of this kind are superstitious and delusive. No holiness can be transferred to brick and stone and wood and earth. A time I hope will come, when we shall appropriate it to its proper use; and though no peculiar sanctity belongs to the building, the services in which we shall engage when we assemble in it, will be the means of promoting those religious principles, and that sanctity of conduct, which will redound most to our honour and happiness in this life, and which are essential to our acceptance and felicity in a future world. Thither may we all aspire; and there may we be for ever united, through the mercy of God, assured to the believing and obedient of every church, party, and profession, by the grace of the gospel, and the mediation of the Redeemer! Amen.

SECOND REPORT OF THE COMMITTEE OF THE AFRICAN INSTITUTION.

In a former number of this volume (p. 286) we gave an abstract of the First Report of the Committee of this laudable institution. We then took an occasion to express our joy at the abolition of the slave trade, by an Act of the British Parliament, and to remind our readers, that we owe this signal triumph of justice and humanity to that immortal patriot and philanthropist, CHARLES JAMES FOX. We cannot revert to the measure of the abolition, without again paying our feeble tribute of praise to the memory of this great man, whom we are proud to pronounce our countryman. His exertions in this noble cause raised

a host of enemies, and we have no doubt, that one of the causes of the unpopularity of his ministry, and of the speedy retirement of his friends from office, was his standing forward as the patron of Africa against British avarice, treachery, and cruelty. For this "labour of love," however, let his name be ever dear to such as love mankind, and revere the great pattern of Christian benevolence.

Were we to judge of the probable success of the AFRICAN INSTITUTION from the excellence of its object or the talents of its supporters, our hopes would be truly sanguine. The object is in

every respect unexceptionable; it is not tainted with the admixture of political design or of religious fanaticism; it is simply the improvement of Africa by the encouragement of the peaceful and useful arts of life. When we speak of the talents of its supporters, we refer not to the truly respectable list of its subscribers, but to the publications which have issued from the society; which are finished specimens of sound argument and good writing*. We pretend not to any secret information, but we are persuaded we trace the hand of Mr. WILBERFORCE in the Reports, who, as a writer or speaker, is always eloquent, and, except on religion and practical politics, always reasonable and convincing.

This *Second Report*, which was read at the Annual General Meeting on the 25th of March, 1808, is not so much a detail of what has been done by the Institution, as a more ample exposition of its designs. It has, as yet, only begun to feel its way; and from the state and situation of Africa it is probable that much time will elapse before we shall have to undertake the pleasing office of setting before our readers, for their entertainment and repast, the fruits of British beneficence in that country, at once distinguished by the gifts of nature and the injuries of European States.

"The first care of the committee has been to open a correspondence with such persons in Africa as were likely to be useful in promoting the Society's views. The persons to whom they have written are Mr. Ludlam, the governor of Sierra Leone, and Mr. Torane, the governor of Cape Coast Castle." This correspondence has been directed principally to the following subjects:—The state and capacities of the African continent, and the condition of its inhabitants: the degree in which the abolition laws of Great Britain, and of other nations, are effectual; and, if ineffectual, by what means, and under what pretences, they are evaded; and also what steps may be advantageously taken to prevent such evasions: what can be done to counteract those pernicious habits which the slave-trade has nourished, and particularly to convince the native Chiefs how essential it is to the prosperity of their country, that measures should be imme-

diately adopted for ensuring to their subjects the safe enjoyment of person and property: the best means of setting on foot journeys of discovery, of promoting agriculture, of cultivating the friendship and confidence of the native powers, and of producing among them a spirit of union and harmony: the system of policy best suited to the colony of Sierra Leone, in regard to its interior management and its relations with the African Chiefs, and in regard also to the promotion of civilization, both within the colony, and, by means of the colony, among the surrounding natives.

"The Committee, at the same time, empowered Mr. Ludlam to erect a school at Sierra Leone, under the patronage and at the expence of the Institution, the object of which should be not merely to teach reading and writing, but to combine with these elementary branches of knowledge, instruction in agriculture, and other useful arts. It was suggested, that to the school should be annexed a small farm, which might be cultivated, either wholly or in part, by the labour of the scholars; and where they might be taught to raise, and prepare for market, articles of exportable produce, as well as to rear cattle and cultivate provisions. The state of the Society's funds obliged the Committee to direct, that this Seminary should be begun on a small scale, (though they wished it to be formed on a plan which should admit of its indefinite extension); and that, until their funds would allow of its enlargement, care should be taken that the youths, selected for education, should be of such a rank as would give them influence over their countrymen in after life. The Committee having learnt that there are now in this country two African youths, about the age of nineteen or twenty, who have been enjoying, by means of the Sierra Leone Company, the benefits of education for the last six or seven years, and that it was intended they should return in no long time to Africa; resolved to take upon themselves the expence of having them fully initiated in Dr. Beil's System of Education. Measures are now taking with this view, and the Committee trust that they shall be able, in no long time, to transplant to Africa this cheap and expeditious method of instruction, a

* We cannot forbear remarking, that the Report is printed with a degree of incorrectness which seldom attaches to the London Press.

“boon which may be productive of incalculable benefits to the inhabitants of that continent.”

It is of inferior consequence whether the cheap and popular mode of education be Bell's or Lancaster's; but surely the African Institution were not called on to decide this point. Was Dr. Bell's name thrown in as a sop to the archbishop and the four bishops who stand in the front of the Report as *Vice-Presidents*?

In the body of the Report is an enumeration of the articles which Africa may be expected to furnish as a return to the British merchant for the goods he may send thither; which appears to be taken, in substance at least, from the “Report delivered by the Court of Directors of the Sierra Leone Company, to the General Court of Proprietors, March 27, 1794,” p. 166—175. The attention of the Committee has been chiefly drawn to the article of cotton. With the mode of raising the cotton-tree, the natives of the western coast of Africa are almost universally acquainted, and from the cotton grown there, is manufactured cloth of an excellent fabric, though it is unsuitable to the English market. Some packages of cotton-seed have been sent out to Sierra Leone; others are promised from Georgia and the Brazils. And it is proposed to take measures for engaging in America or the West Indies, persons of good character, natives of Africa or the descendants of Africans, who shall instruct the colonists and natives in the cultivation and manufacture of indigo; in the best mode of raising and cleaning cotton, rice, and other articles of tropical culture.

The following premiums of a piece of plate of the value of fifty guineas, or the same sum in money, at the option of the claimant, are proposed by the Directors, with a view to encourage in Africa the cultivation of exportable produce: viz. 1. To the person who shall first import into this country the largest quantity, not less than a ton, of cotton wool, the production of the Western coast of Africa, which shall be pronounced, by competent judges, to be fit for the English market. 2. To the person who shall first import into this country the greatest quantity of manufactured indigo, not less than one hundred weight, the produce of the western coast of Africa, in a marketable state. 3. To the person

who shall first import into this country the largest quantity, not less than ten tons, of white rice, the produce of the western coast of Africa, in a clean and marketable state. 4. To the person who before the first of January, 1810, shall plant within the colony of Sierra Leone, the greatest number of acres, not less than ten, with coffee-plants.

The Directors have also resolved to promote the study of the native languages of Africa, by the Europeans and others, resident in Sierra Leone; and to engage, with that view, proper persons to teach the Arabic and Susoo languages in that colony. The following note contains some interesting information concerning these languages.

“The Arabic language has been extended, by means of the Mahomedans, over a large part of the western coast of Africa. The knowledge of this language by British subjects resident on the coast, would greatly tend to facilitate our intercourse with the interior, while it would afford a ready means of spreading useful knowledge throughout Africa. Tracts printed in Arabic would be eagerly read there, and might be dispersed to the farthest extremity of the continent. It is therefore highly important that the Institution should encourage the cultivation of Arabic literature at Sierra Leone. The salary of a teacher of Arabic will not be a great burden upon the funds of the Society, as a native, competently qualified for that office, may be obtained at a moderate rate. The business of the teacher will be to instruct such Europeans and others, in the Arabic tongue, as may be placed under his tuition by persons receiving authority for that purpose from the Directors; and the diligence of the scholars may be quickened by periodical examinations, at which extraordinary proficiency may be distinguished by honorary rewards.

“The Susoo language is spoken very generally on the coast for about one hundred and fifty miles to the northward of Sierra Leone. It is also understood by a great part of the Foulah and Mandingo nations, and is the vernacular tongue of the country of Jalonkadoo, a large kingdom in the mountains of which the Niger is represented as taking its rise. It would not therefore be too large a calculation to suppose, that it is spoken over a space of eight hundred or a thousand miles square; a space con-

siderably larger than Great Britain. This language, which is remarkably simple and easy of acquisition, has been reduced to writing by the zeal of Mr. Brunton, who resided for some time as a missionary among the Susoos, and who was assisted in his task by some Susoo youths who had been brought over to England for education, and have since returned to Africa. The fruit of Mr. Brunton's labours is a Susoo Grammar and Vocabulary, and several Susoo Tracts, all of which have been printed."

The present widely-extended war is favourable to the abolition of the slave-trade. With the return of peace, and of the freedom of the seas, there is danger lest the abominable traffic should be renewed by the continental powers. It may, therefore, seem desirable that that the whole coast of Africa should be in the possession of Britain; but we tremble at the anticipation of such an event. Britons are philanthropists, but the British Government is not accustomed to scrupulous justice or excessive humanity. God forbid that the enormities committed in Asia should be practised in Africa! The whole of the Western coast is at present in our hands, excepting the French fort of Senegal, the small Portuguese colony of Bissao, and two or three Dutch forts. The writer of a paper in the Appendix to the Report, suggests that "the Dutch forts are now wholly *at our mercy*" (a very significant hint); and that the island of Bissao may possibly be ceded to us by the Portuguese. We deprecate these political speculations. Let the African Institution be on its guard. Wretched will it be if the benevolence of this society should only pander to the appetite of over-gorged ambition. The sole hope of civilizing Africa rests on our obtaining a good character in the eyes of her injured sons. If we respect property, display a pacific spirit, and become real benefactors to the Negro tribes, we shall be respected, confidence will be placed in us, and the slave-trade will gradually die away, for want of subjects to prey upon.

The Report concludes with a detail of the measures which have been adopted, or are now taking, by Government, with respect to Africa; which is in the highest degree satisfactory, as a proof that the Act for abolishing the slave-trade will not be (as we honestly confess we once feared) virtually repealed by

the inactivity or the partial proceedings of the present ministry.

"Two ships of war were sent out to the coast in the month of November, with instructions to their Commanders to prevent the infraction of the law for abolishing the slave-trade, and to take every opportunity which might occur of reconciling the African chiefs (who, it must be remembered, have very generally been traders in slaves) to this measure, and of explaining to them its beneficial tendency. A commission, consisting of three gentlemen, two of whom possess considerable local knowledge, has also been appointed, and will proceed in a few months to the coast of Africa, for the purpose of minutely investigating the state of the different British settlements, and pointing out in what manner they may be made subservient to the great object of African civilization. Much important information may also be expected from them respecting the capabilities of Africa in general and the condition of her inhabitants, and the best means of improving both, to the mutual advantage of that continent and of Great Britain. His Majesty's Government has further resolved to appoint a Court of Vice-Admiralty at Sierra Leone, for the purpose of giving more complete effect to the Act for abolishing the slave-trade. The appointment of such a judicature is particularly desirable at the present moment, as otherwise all the vessels which may be seized under the Abolition Act must be carried to the West Indies for adjudication; a course which would be attended with a cruel protraction of the confinement on ship-board of the captured slaves. At Sierra Leone it would also be much easier than it would be in the West Indies, to dispose of these persons, agreeably to the humane provisions of the Act of Parliament. The system of free labour being already established at Sierra Leone, the introduction of any number of Negroes into that colony, whether on the footing of free labourers or as apprentices for a limited period, could be attended with none of those inconveniences which, it is alleged, would flow from it in our West India islands, and which, as the Committee understand, are deemed to be so considerable, as to make it a question whether many of the persons already liberated in the West Indies under the operation of the Abolition Act shall not

be sent back to Sierra Leone. A better chance will also be thus afforded for restoring some of the captured slaves to their former connexions; and some of them, after having enjoyed the advantage of instruction in agriculture, and in other useful arts, at the colony, may possibly be beneficially employed in disseminating, in other parts of Africa, the

knowledge which they may have thus acquired."

The following is a statement of the funds of the Institution.

	£.	s.	d.
Subscriptions and donations	2976	2	7
Expenses of printing, &c.	494	2	9
	£2481	19	10

REPORT OF THE RELIGIOUS TRACT SOCIETY.

This Society was instituted in the year 1799, and is distinct from "The Society for promoting Religious Knowledge among the Poor," instituted anno 1750. The latter is supported by churchmen and dissenters of all denominations; the former, of which we shall now give a brief account, is in the hands of the mis-called *Evangelical* party.

The *Report* before us is described as the *Ninth Annual* one, and was read on the 12th of May. It was drawn up we apprehend, by some very young person. The first four pages are mere eloquence, such as appears in a school-boy's first theme. We have a good deal about the genial influences of the month of May,—of its being "consecrated weeks, during which the citizens of Zion enjoy many holy convocations;"—and after this descant upon the natural and spiritual creation, comes a catalogue of valuable societies, as the British and Foreign Bible Society*, the Missionary Societies of London and Edinburgh, and those supported by the Methodists, Baptists and Moravians, the Hibernian Society, the London Female Penitentiary, and finally a recommendation of the *Eclectic Review*, the genius and abilities of whose writers are praised in as glowing terms as if the compiler of the *Report* were one of the contributors to that publication.

The *seventh* page brings us, thoroughly fatigued, to the *Religious Tract Society*, and here we must acknowledge we are refreshed with a detail (for matter of fact is better in these cases than eloquence) of real and extended beneficence. Within the year, ending the 31st of March, 1808, upwards of a MILLION of Tracts of one series, and FOUR HUNDRED AND FORTY THOU-

SAND, THREE HUNDRED of another have been dispersed, making FIVE MILLIONS, SIX HUNDRED AND SEVEN THOUSAND SEVEN HUNDRED of the first series, and TWELVE HUNDRED THOUSAND of the second series, which have been sold and circulated since the commencement of the Society. The Society has engaged a great number of hawkers in the distribution of its publications, and it is calculated that by this means, since the 1st of July 1806, about THREE HUNDRED THOUSAND tracts of a profane and immoral tendency have been kept out of circulation.

Zealous persons of each sex and of various stations have lent their influence to the Society. We are much edified by a letter from a lady giving an account of the mode of her distributing some thousand of their little publications in various parts of the kingdom. Why could not our Unitarian ladies imitate this example, and devote some of their elegant leisure to the dispersion of the tracts of our several societies? Heat and light are usually connected in the natural world, and in the religious world, knowledge ought to enkindle zeal. Encouraged and animated by the institution of this society, benevolent persons have formed minor societies for the purchase and distribution of religious tracts in Birmingham, Cambridge, Chelsea, Liverpool, Plymouth-dock and Southwark.

The Society has, in the true spirit of philanthropy, stretched out the hand of kindness to Foreign Countries. Five thousand copies of a tract, entitled "Scripture Extracts" have been printed in the Icelandic language, and sent off to Iceland, the most distant part of the Danish dominions. This perhaps is the

* The same gentleman, the Rev. J. Hughes, of Battersea, is secretary to the Tract Society, and one of the secretaries to the Bible Society.

best way of making atonement for the outrages Britons have committed on the Danes, and of averting the Divine displeasure.

In Sweden, a society has been established, by some of the leading clergy of Stockholm, to co-operate with the "Religious Tract Society." And we learn from a letter of the Rev. Mr Paterson, the Society's correspondent in Stockholm, that "there are not a few faithful preachers of the cross there,—that religion is warmly supported by the *Courts*, and many of the first people among the nobility,—that one of the tracts entitled "James Covey" found its way to the Prince Royal, who was rather diverted with the first part of it, but when he came to Covey's conversion, he grew very serious and at last burst into tears,—and that the KING, who has been made acquainted with the plan, has been pleased to express his thankfulness that persons were found, who would in this way diffuse the knowledge of the Redeemer among his people, and that his assistance may be hoped for." Fifty pounds have been transmitted to Sweden, to assist the good work, and 20,000 copies of one tract, and 15,000 of a second and 9,000 of a third were printed so long ago as May*.

Religious Tract Societies have been established in North America; two (one by females) in Massachusetts, and another in Connecticut.

Tracts in the Spanish language have been distributed at Monte Video, and a

depot has been formed at Gibraltar, for both Spanish and Italian publications.

Ireland has not been neglected by the Society; publications are gone out for Botany Bay; and means have been taken for supplying with these useful works the army and the navy, the convicts at Woolwich, &c. and the prisoners of war in this country.

The above is the substance of the Report, stripped of its oratorical embellishments. We have often wished that a society on a similar plan were formed amongst the Unitarians, for the printing and circulating of tracts of a few pages each, and of the price of a halfpenny or penny, containing short moral stories, reflections on practical religion, abstracts of the Christian history, and devotional poems: and we should rejoice if the present article should be the means of originating such a desirable institution. The editor will be glad to receive communications on the subject, and to unite in any measures for setting on foot a society for distributing amongst the lower orders of the people cheap moral and religious tracts, written not so much in defence of, as in agreement with Unitarian principles. As a specimen of such tracts, the reader may consult Mrs. Cappe's story of Sir Francis and Henry, in our second volume, p. 575, 579,—and "The Murderous tendency of Bigotry exemplified in Calvin's persecution of Servetus," sold by Mr. Eaton, price one penny.

BAPTIST MISSION IN INDIA.

It will have been seen by our former volumes (i. 493. ii. 559.) that we take a lively interest in this mission. We have watched with considerable interest the late controversy on the subject, which however we shall only refer to in this place, as having increased the concern with which we have taken up No. xvii. of the "Periodical Accounts relative to the Baptist Missionary Society."

The first object of our enquiry in looking into this periodical pamphlet was, the state of the public mind in India, as connected with the baptist mission. From a letter from Mr.

Moore, (one of the missionaries) to Mr. Fuller, dated Dinagepore, August 5, 1806, we learn that "brother and sister Biss," and the writer went from Serampore (the seat of the mission,) to Dinagepore, with an intention of proceeding up the country to Patna and Benares. "On our arrival at Dinagepore (says Mr. Moore,) a servant from the magistrate came to our boat, demanding our names, occupation, and place of residence. We immediately replied to these enquiries, and stated the object of our journey. Other enquiries were then proposed by the magistrate, to which we also replied in the most unequivocal

* This letter though now printed, could not of course have been read along with the Report.

manner, adding, that if any further information were necessary, we would wait upon him in person. We accordingly went; and were informed by the magistrate that if we proceeded up the country, we might possibly be sent on board a ship, and that his duty required him to send us back again. He informed us that if Mr. Fernandez (whom he judged to be an acquaintance) would give his word for our speedy and direct return to Serampore, we might remain here for a few days. He also very obligingly informed us that he would endeavour to obtain permission for us to pursue our intended journey, stating that he saw no evil which could arise from it: but as we doubted the expediency of such an application, we thanked him, and declined the offer. We therefore obeyed the order, and returned to Serampore."

The two missionaries whom we stated (vol. i. p. 493.) to be on their voyage to India, viz. Messrs. Chater and Robinson, arrived there August 23, 1806. "On presenting themselves at the police office, some demur was made as to their being permitted to proceed to Serampore. Next day, on Mr. Carey's going to the office, he was told by one of the magistrates, that they had a message to him from the governor-general, and which was, 'that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not.' This request, as explained by the magistrates, amounted to this—'they were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity.' Mr. Carey inquired whether they had any written communication from the governor-general; and was answered in the negative. He then took leave of them, assuring them that neither he nor his brethren, wished to do any thing disagreeable to government, from which they could conscientiously abstain. Some of the foregoing particulars, however, were softened in a subsequent conversation between the magistrates and a friend

to the missionaries. 'It was not meant,' they then said, 'to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta, only they must not preach at the Loll Bazar. It was not intended to prevent their circulating the scriptures, but merely the tracts abusing the Hindoo religion; and that there was no design to forbid the native Christians conversing with their countrymen on Christianity, only they must not go out under the sanction of the missionaries.'

Notwithstanding this, an order of council was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Captain Wickes a clearance unless he took them back with him." After proper explanation, "Captain Wickes was furnished with the necessary papers for his departure. As government however appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to the kingdom of Burmah was contemplated; and Mr. Chater with another brother, agreed to go to that country, to make observations on its practicability *."

The following extracts will serve to shew that the people of India are in a feverish state of mind with regard to the attempts of the missionaries to convert them. "August 21, 1806. [Ward's Journal] This day the mother of a young enquirer, named Ghorachund, came weeping and almost distracted, claiming her son. I told him to go aside, and comfort his mother. He did so; and another native brother explained to her the reason why he was here, and that he was happy, and was learning the way to heaven. After thus attempting to reconcile her, they came again; but she appeared quite irreconcilable. I then told her that no force should be used on either side. If he wished to stay, he should do so: if he wished to go, he should. I then asked him whether he wished to go to with his mother. He said he would not go. He told her that he would stay and be baptized, and would then return to her. I tried then to comfort her, and invited her to come and see her son whenever she had opportunity. She was going away, and

* The other missionary, Robinson, appears to have been taken to Serampore. His name stands amongst the signatures to the "General Letters to the Society." This affair seems to be but partially understood by the managers of the mission at home.

brother Marshman met her and talked with her. However she was far from being appeased, and said that he was her only son, &c. Before she left us, she threatened to drown herself in Gonga. After leaving our house she went to the Danish magistrate, and to some of the principal Bengalese."

[Marshman's Journal.] "The magistrate sent for the lad, and questioned him whether it was of choice that he became a Christian. On the lad's assuring him that it was, he told his mother that he should be left wholly to his own will. In the course of the examination the magistrate asked them what they intended to do with the lad in case they should carry him home? They answered, "they should put him in irons, and confine him in the house." This determined the magistrate to rescue him from their hands."

"August 22. [Ward's Journal] About eleven o'clock this forenoon, while sitting in the printing-office, the Hincarah comes to tell me that some people are carrying off Ghorachund by force. I went out, and saw the boat passing by our house with this lad upon it, held down by several persons, who seemed to be pinching him by the neck. The boy was crying out bitterly. I awakened brother Marshman from his Chinese reverie, and in a minute the whole house, school and servants, were on the banks of the river. William Carey jumped on our boat, which was floating by the side opposite our house: the boatman and other servants put it off, and began to pursue the other in which they were carrying off Gorachund; we all following by the side, watching the chase. William and the rest rowed as though life and death were depending, and the man-stealers were not less active. Our boat being much heavier than the other, the chase seemed very doubtful. Brother Marshman ran and brought Mr. B.'s boat, and Mr. B. and his family all took a lively interest in the rescue of this poor creature from the hands of the idolaters. We followed the boats as far as the eye could reach; but our friends gained very little distance on them. I obtained a glass, and after looking some time, perceived William come up with the enemy, and rescue the young man. A scuffle ensued; but the idolaters were very much frightened, and especially the poor brahman. Gorachund was full of joy at his deliverance, and he was brought back

on our boat in triumph. His mother was in the boat: and when she saw her son carrying back, she struck her head against the floor and was almost distracted. But we must now return to Serampore, where two of the native brethren had been put in prison and beaten, for a charge of beating a brahman in the struggle, when Gorachund was carried off. It seems that this youth was going to the Bengalee school from our house, in company with a baptized native, named Kas-enaut, the apostate Bhyrub, and an enquirer named Bhyrub. As they were passing a flight of steps adjoining the guard-house, some persons from a boat came up; and seizing Gorachund, a struggle ensued, and a large mob collected. The soldiers on guard and the mob assisted the idolaters, and at last the youth was carried on board the boat. A man brought a charge then against our people for beating a brahman. The magistrate committed them to prison, and the people beat them on their way thither. Returning home from the chase, I wrote to Mr. Otta Bie, the late Colonel Bie's nephew, and entreated him to liberate our people, and that we would be answerable for their appearance whenever he should call for them. In the evening they were liberated."

The brahmans evince the greatest hostility to the missionaries, whom they sometimes overpower with noise, sometime astound with their metaphysics. "Jan. 8, 1807. [Chamberlain's Journal.] Went to the city of Jemma-Kondee, and preached in the bazar. A brahman came and made a great noise. He said that God is in every thing, and does every thing; that man is nothing; that every thing is as man thinks, and not as he does; that imagination is every thing, and that there is reality in nothing! If any one consider thieving to be righteousness, it is righteousness; and if he account the riches of another to be his, they are so, and vice versa. In this impious manner he held forth with great volubility, but met with little applause."

Of the work of conversion, one of the missionaries frankly owns that he can communicate but little, and that his hopes are small. (p. 250.) "The idolatrous heathen," says he, "often accost me, saying, 'Where is now your God? Let Jesus Christ come among us and we will believe. Behold, our debrah is before our eyes,' pointing to the river, &

brahman, or an image! 'who (*whom*) have you been able to convert? You have been here, how many years; what have you done? Behold (says a brahman) nobody minds what you say: the whole country regards us and are at our beck.'"

During the year 1806, twenty-two persons were baptized, making in all of baptized persons (by immersion) 104, ten of whom are Europeans. In the course of the last six years the missionaries have been under the necessity of excluding thirteen church members, and six have been removed by death. The total number of native members who remain in the two churches of Serampore and Dinagepore (see M. Repos. vol. ii. p. 561.) is 75.*

One of the missionaries (Biss) died of a liver complaint, on a voyage for the benefit of his health from India to America. He was afflicted it seems, with sore temptations and trials in his sickness, not however without frequent intervals of hope and peace. His wife and four children who accompanied him in the ship were sent back to India to the mission family, her heart being set on the service of Christ and the mission.

Memoirs of a tedious length are inserted in the "accounts" of two deceased *native preachers*, and also the journals of two others still living who are sent out to itinerate. These natives are, as might be supposed, ignorant and fanatical; and if any thing could prejudice the mission in our eyes it would be the employment of such unenlightened, semi-barbarous instructors. They seem to have no other idea of Christianity than as a *new cast*, or of the New Testament than as the history of *another incarnation*. But alas! this is not very different from the *Evangelical* Christianity prevailing at home; for the election and reprobation of the Calvinists divide men into nothing less than *casts*, and their Christ bears too near a resemblance to *Veeshnoo*.

The missionaries call loudly for more fellow labourers, and it is creditable to them that they request such young men to be sent out as are already qualified by the knowledge of Hebrew, Greek and Latin.

In the present number we are pleased with several communications from Mr. Carey, the want of which in the last number, we lamented. (M. Repos. vol. ii. p. 561.) His character is well described in a speech of the head-pundit at the mission-house: "I do not know what kind of a body Carey Sahib's is! He is never sensible of fatigue or hunger, and never leaves a thing till it is finished!" Mr. Carey loses his temper in one of his letters. "India," says he, "swarms with Deists! and Deists are in my opinion the most intolerant of mankind. Their great desire is to exterminate true religion from the earth. I consider the alarms which have been spread through India as the fabrications of these men."

Mr. Fernandez, of whom we gave some account in the last volume, has dedicated 10,000 rupees to the mission, together with the profits arising from that sum in trade, to commence in 1807.

Some interesting particulars of the Burman Empire, have been communicated by the two missionaries, who were sent thither. The Burman Empire is about 800 miles long, lying contiguous to Bengal on the east; but is inaccessible by land on account of the mountains covered with thick forests, which run between the two countries.

The east side of this empire borders upon China, Cochin-China and Tonquin; the Chinese language is understood by the Burmans. The principal sea-port of Burmah is Rangoon. Many Burman traders find their way to Calcutta through the creeks and rivers which communicate with that country by way of the Sunderbunds. The Burmans are Hindoos, as well as the Bengalese, but of a different sect, and their superstitions appear to be widely different. To change their religion is no disgrace. *The government never meddles with any thing that bears the name of religion, but grants privileges to all alike.* And persons sustaining the character of teachers of religion, whether Christian, Mahomedan, or Pagan, have more privileges than other foreigners. The Catholics have three separate places of worship at Rangoon; their congregations are not very large; nor are they

* It is very difficult to make out a connected history of the mission from the numberless journals, letters, and parts of letters which make up the "Accounts." It would save the reader much trouble if a succinct statement of the affairs of the mission were given by the Editor in every number. From a letter of Carey's, dated June 2, 1807, we learn that there are four churches in Bengal, one at Jessore, and another at Cutwa, besides those mentioned above.

very zealous about proselyting the natives. The Brahmans in this country have no claim to the Priesthood, nor does it appear that they concern themselves much about religion. In general, they are men of learning, and profess medicine, astronomy, divination, &c. by which they procure a livelihood. They have a cast, and highly value it; but except in this case, no such thing exists in the country. As to civilization, the Burmans appear in some respects rather superior to the Bengalese. There are but few of the men who cannot read and write, though the women in general are not so well educated. The children are taught by the priests gratis, who keep schools at their own houses. The priesthood is composed of a set of men quite distinct from the brahmans, and not under their control. The office is not hereditary like the brahman cast, but is entered upon by an initiatory ceremony. They live in societies, in places called Kyoums, a kind of monasteries, continue in a state of celibacy, never cook, and are not allowed to touch silver or gold. Early every morning, they perambulate the streets, with a small vessel in their hands, to gather rice. Women or girls stand at almost every house, with some of the best that can be procured, and serve it out to them. Their influence on certain occasions is such, that they will sometimes rescue a criminal who is about to be executed. The Burmans have four sabbaths in a month, which are regulated by the changes of the moon. They are not very strictly observed by the common people; but no public business is allowed to be transacted. They have a great festival in February and October, when the people flock together from all parts to worship at the golden temple near Rangoon. The climate of the country is one of the best in the world; and upon the whole the prospect of forming a missionary station at Rangoon is promising.

The missionaries are proceeding in the study of languages and in translations. Mr. Marshman thus states the relation which the different languages of the East bear to each other. "The Sangskrit is the immediate parent of the Bengalee, the Mahratta, the Orissa, the Telinga, the Karnata, the Gujuratte, and also the Malabar or Tarcul language; hence a knowledge of the Sangskrit puts all these in your power,

rendering the acquisition of them comparatively easy. especially after one or two of them have been acquired. The Sangskrit will generally furnish a person with the meaning of four words in five of the languages derived from it; and the grammar and idiom of one gives him a general idea of the others, owing to the great similarity which exists between them. The peculiar grammar of one of these may be acquired in a couple of months; and then the language lies open to him. The knowledge of four words out of five enables him to read with pleasure; and renders the acquisition of the few new words, as well as of the idiomatic expressions, a matter of delight rather than of labour. Thus the Orissa, though possessing a separate grammar and character, is so much like the Bengalee in the very expression, that a Bengalee Pundit is almost equal to the correction of an Orissa proof-sheet; and the first time that I read a page of Gujuratte, the meaning appeared so obvious as to render it unnecessary to ask the Pundit questions. Brother De Granges has consulted us respecting the meaning of several Telinga words, which were perfectly familiar with us, either as Bengalee or Sangskrit.—The Hindoostanee, in addition to the Sangskrit, borrows largely from the Persian; the Mussulmans adopting a greater number of Persian words, and the Hindoos a smaller. With Persian, two or three persons in our family are acquainted, and it is constantly taught in our school. I suspect that next to the Sangskrit, as a parent language, we are to reckon the Chinese; but I shall venture no remarks on this till I understand it better."

Mr. Carey gives the following account of the progress of the translations of the scriptures. "Brethren Marshman, Ward, myself, and my son Felix, are as fully employed as we can be in translating and printing the scriptures. Felix overlooks the printing; he examines the Sangskrit proofs, having studied that language. The scriptures are translating into eleven languages, six of which are in the press—namely, the Bengalee, (old testament) the Sangskrit, the Ooreca, the Hindostanee, the Mahratta, and the Persian. In Bengalee, we are printing the seventeenth chapter of Ezekiel; in Sangskrit, the fifth chapter of Luke; in Ooreca, Matthew is nearly finished; in Persian, about six chapters in Matthew. In

Mahratta, one edition of Matthew has been printed off, and a second is in the press. I translate the Sang-kilt; but an amanuensis writes it. The others are written by Pandits, but examined and corrected by us."

The missionaries have transmitted home 56 copies of the Sangskrit grammar, and 250 of the Ramayana, vol. i. The government of Calcutta, kindly permitted these books to come free of freightage.

The government have permitted the missionaries to build a chapel for Bengalee worship in Calcutta. Mr. Carey's salary as professor of the College has been doubled. And the diploma of (we suppose,) L. L. D. has been conferred upon him, which however we understand him not to make use of.

Various interesting characters are described in the "accounts." We are pleased with the reply of a native convert, an elderly woman, who was instructed when applying for admission into the church, in the importance of walking worthy of the gospel, and particularly of avoiding quarrels: "I am now in the last stage of life, and shall die as it were to-morrow; with whom then have I to quarrel?"

The following accounts of the visit of a Jew at Serampore will interest the reader; one is by Carey, the other by Mardon. "About three weeks since a school-boy came to me on Lord's-day morning, and said that an Israelite was in the school. I went and found a Jew reading the Hebrew bible with great fluency. His name is Isaac Ben Mordecai. He was born in Hebron, has since lived in Persia, and is going to Jerusalem. He confirms Sir William Jones's account of the Affgans, having himself lived among them at Cabul."

"Oct. 26. Lord's-day. A Jew who was born in Hebron, of the tribe of Judah, came to Serampore. He left his own country fourteen years ago, and has since travelled to different places as a merchant. In passing through the Sheek's country, he was robbed of all his property, and involved in distress. On coming into the British dominions, a gentleman took notice of him, gave him a written pass, and procured him a subscription. He reads Hebrew very fluently, and seems to have a good understanding of Moses and the prophets. He speaks the Persian, Arabic, Hindoostanee, and Turkish languages. Our

brethren converse with him in Hindoostanee. He says there are about ten thousand Jews in Judea, and that they are treated well by the Turks, who employ them to collect the revenue. In Persia they are treated with much less civility. This Jew manifests a strong aversion to every species of idolatry, and to the ceremonies of popery which he has witnessed among the Portuguese in India. He frankly acknowledges Christ as the true Messiah, and that it was through ignorance that the Jews put him to death; for which cause the wrath of God remains upon their nation. He expects however that Christ will come again, and 'restore the kingdom to Israel.' He attends our worship, and thinks it is the way in which God should be worshipped. On hearing some of our native brethren give an account of their faith, he said, 'This is the triumph of the Messiah over Satan.'"

Mr. Carey thus describes an Arabian Christian, who also visited Serampore. "Last week an Arabian came hither from Madras recommended from a respectable quarter. He has embraced the Christian religion, and I hope, may have felt its power. He was some time with the brethren, Cran and Des Granges, at Vizagapatam, and since that with brother Loveless at Madras. He is of the family of Mahomed. He has a pedigree regularly written out, after the manner of the Arabians, up through Mahomed, to Ishmael and Abraham. He was born on the banks of the Euphrates, near Babylon, where his father then resided; had his education in Arabia; and fled from thence, to avoid the sword and doctrine of Wababee, whom he personally knows. Since then he has been in a high office, in the court of Zeman Shaw, king of Kabool. There he saw one of his companions, who had embraced Christianity, Abdallah by name. This man, whose family name is Sabot, was first brought to think by reading the Koran, in which he found something that appeared to him contradictory. He wrote to a gentleman at Madras on the subject, who sent him an Arabic New Testament, which he carefully read; and the more he read the more light sprung up in his mind. He has resided several years in Persia, and is a very accomplished scholar, in Persian and Arabic. He is now assisting us in the Persian translation."

The vices and superstition of the Hindoos are painted by the missionaries in broad but we believe true colours. Our readers would feel disgust at the recital of murders committed with impunity, of devotees keeping their arms erect from youth to old age till they are immoveably stiff, and their nails become like birds' claws, of the worshippers at Saugur Island, exposing themselves a prey to tigers, of women drowning their children in the holy water of the Ganges, and of widows burning them-

selves on the funeral pile of their husbands. "The iniquities of this people" says one of the missionaries, truly, "are indeed of such a nature as tend to harden one's heart against them." Nobody can dispute surely that it is desirable that they should be christianized, and thereby humanized. And when the end is so important, we cannot stop to cavil at the means. It would be better that they should not be Calvinists; but it is first of all necessary that they should be Christians.

TRANSACTIONS OF THE PARISIAN SANHEDRIM.

(Continued from Page 170.)

The next sitting of the Jewish deputies, was holden August 7, 1806. The president took the chair at three quarters of an hour past 12 o'clock at noon, and quitted it at 5. At this meeting, answers were agreed on to the 4th, 5th, 6th, and 7th questions proposed by the commissioners. (See M. Repos. vol. i. p. 496.)

August 12, the deputies met again, when, after the answers to the 8th, 9th, and 10th questions, had been disposed of, one of the secretaries read the draft of the answer to the eleventh question. M. Lyon Marx translated it into German, and M. Avigdor into Italian. A member requested leave to speak, and said, that as this answer explained the text of the 24th chapter of Deuteronomy, it ought to be especially recommended to the attention of Rabbies, who have the care of preaching morality, in order that those among the Jews who are ignorant of their duty in their money transactions with other Frenchmen, should be made acquainted with them, to be on their guard against the temptation of cupidity. The proposition was seconded. Another member, observed, that Rabbies, in preaching morality certainly would not forget this essential exhortation. A member ascended the tribune, and expressed his astonishment that the expression *law of Moses* should always be used in speaking of the written law. "God," said he, "is our legislator, and we must consequently say the *law of God*, and not the *law of Moses*." He demanded that the expression should be altered accordingly. Another member appeared in the tribune after him. He began by praising the scrupulous zeal of the

last speaker, but he did not think that his amendment ought to be adopted. "I can safely maintain" said he, "without a wish to offend the last speaker, that my parents were, to the full, as orthodox as he can possibly be. Yet I well remember to have heard them say always *Torat Mosse*, the *law of Moses*, in speaking of the written law." He demanded that the wording of the commission should be maintained. Some Rabbies delivered their sentiments in favour of the first speaker. A member observed, that whenever the expression, *the law of Moses*, occurred, it was always understood to mean the *law of God* transmitted to the Jews by Moses. He thought that the best way to reconcile the different opinions would be, to insert this explanation in the minutes. This proposition was adopted. Another member ascended the tribune and spoke on the word *abiba*, in the 19th and 20th verses of the 23d chapter of Deuteronomy, which means *brother*; he thought that the word *brother* could be applied only to a fellow Jew. A member observed that this word was not exclusively applicable to men of the same religion; he quoted the 4th verse of the 49th chapter of Genesis, where it is used in the more general acceptance of *friend*. He quoted also the 12th verse of the 15th chapter of Deuteronomy, in which the word *Hebrew* is joined with the word *abiba*. Hence he concluded that, since the law joined the word *Hebrew* with that of *brother*, where it meant a man of the same religion, it clearly followed that, whenever these two expressions were not joined, the word *brother* had a more general acceptance. He quoted several other passages in sup-

port of this opinion. Another member examined critically the 20th verse of the 23d chapter of Deuteronomy, already alluded to. He observed that the word *no'vri* which means a stranger, had no reference to religious belief, but only to the country or state; that, the verb *tas-sich*, which means to make profit, was applicable to the *foreigner*, not to the *fellow-countryman*. And that the substantive *abiab*, which means *brother*, was to be taken in the acceptation of *fellow-countryman* and not of *fellow Jew*. He observed, that the law was purely political; and that what preceded and what followed proved sufficiently, that profit and not usury, was meant. He concluded by demanding that the answer proposed by the Commission, which contained nearly the same principles, should be put to the vote. A member observed that this answer being very long, it was fit it should be read a second time. The president ordered the answer to be read a second time. A rabbi observed, that the answer admitted that interest was lawful; he declared that interest of any kind was forbidden by the law. Another member observed, that in fact, the law allowed of no interest, but that, since the Jews have ceased to be a nation, and are become merchants, they have been allowed to take a small profit; that the answer meant a moderate gain arising from a commercial speculation, and not usurious interest. A member observed that, by explaining this idea to the Rabbies, they would perceive that the answer was agreeable to the principles of the law. Another demanded a third reading of the draft of the answer. A secretary read it for the third time. A member moved that it should be put to the vote. The president put it to the vote, by shew of hands, and it was adopted almost unanimously. A secretary read the draft of the answer to the twelfth question. M. Lyon Marx translated it into German, and M. Avigdor into Italian. No objections being made against it, the president put it to the vote, and it passed unanimously. The

[To be continued.]

President read the draft of an address to His Majesty the emperor and king, on the anniversary of his birth-day, couched in the following terms.

To His Majesty the Emperor of the French and King of Italy.

"Sire,

Your French and Italian subjects, whatever religion they profess, celebrate this day the anniversary of your Majesty's birth-day; all implore the King of kings in their respective temples that he may be pleased to pour his most signal favours on your sacred person, and on the august imperial family. We too, animated with the same sentiments, and impressed with a gratitude still livelier, if possible, put up our fervent prayers to heaven in the same frame of mind. Providence, Sire, has given you this vast empire, to rescue it from the abyss into which it was apparently hurried by the selfish views of jarring factions. After rendering France illustrious by your victories, you have given it peace, the first blessing on earth; you astonish the universe, you exhaust admiration by holding up to wondering mortals the model of the wisest, the most benevolent of lawgivers, and of the greatest of heroes. Deign, Sire, graciously to accept, on this day, the expressions of those sentiments of profound respect, love and gratitude, towards your sacred person, which fill the hearts of your French and Italian subjects professing the religion of Moses."

The assembly received this address with loud acclamations of *Long live the Emperor, long live the Imperial family*. The president was directed to transmit it to his excellency the minister for the interior, and to request at the same time, that his excellency would have the goodness to lay it before his Majesty.

M. Rodrigues, of La Gironde, ascended the tribune, and gave in the report of the commission of five, who had been directed to prepare the ceremonies of the festival, to be celebrated on the 15th, in the Jewish temple of *Rue Sainte Anne*, in honour of his Majesty's birth day.

CONFERENCE OF THE METHODIST NEW CONNEXION.

It is perhaps not unknown to our readers that about eleven years ago there was a schism in the Wesleyan methodist church, on the ground of discipline, and

that Mr. Kilham led off a considerable number of persons from the old connexion, and formed a new connexion with them, from him sometimes called *Kilha-*

mites. The separation on the part of the seceders, was occasioned by a denial of the other party, the majority, of the right of sitting in conference (the Wesleyan methodist legislative Assembly,) to laymen. The Conference established by Wesley, consists solely of preachers; that by Kilham, of preachers and representatives. In the leading features of their discipline, the methodists of the new connexion, resemble the new connexion of General Baptists. They abound chiefly in the North of England; they have but one congregation in London; and none South of the Thames. Their chapel in the metropolis is situated in Church-street, Bethnal Green-road: the preacher for the ensuing year, is Mr. W. Brown. Their minutes lying before us, breathe more of the spirit of liberty, than we have been accustomed to find in the followers of Wesley. They require no subscription of their ministers to articles of faith, but simply a public declaration of the doctrines which they believe and teach.

The Twelfth Annual Conference of this Methodist Connexion, was held in Huddersfield, on the 6th, &c. of June, 1808. About 40 persons, preachers and representatives, composed it. Three preachers are admitted into full connexion; ten are on trial; two, viz. Charles Donald, aged 34, James Parry, also a young man, have died the last year. The state of the Connexion is as follows; chapels, 84; societies, 199; circuit preachers, 38; local preachers, 174; members, 7202. There are two charity societies in the Connexion, for the benefit of the preachers, viz. *The Paternal Fund*, and the *Beneficent Fund*, which seem to be well supported.

The old Connexion and the new are at variance. A law-suit is carrying on between them for Brighthouse chapel. The Conference have resolved on a private subscription, throughout the Connexion, to meet the expences.

The circular *Address to the Connexion* is well drawn up, and displays much manly and generous piety.

A LIST OF PREACHERS AT SALTERS' HALL.

The order of the preachers and subjects at a Wednesday evening lecture, at Salters'-Hall, to be held every fortnight, commencing the 16th day of November, 1808, and ending the 19th day of April, 1809, inclusive.

Nov. 16, 1808. Mr. Evans—The existence of God, and the hope of acceptance with Him, the foundation of all religion. Nov. 30, Mr. Worthington—Comparative view of the offices of Christ. Dec. 14, Mr. Evans—The descent of the spirit on the day of pentecost. Dec. 28, Mr. Worthington—Rules for studying the epistles of the New Testa-

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suited to all times alike, being sent one month, of a letter being dispatched the next to enquire after its fate and to rebuke the Editor's negligence and tardiness, and of a demand being made the month after to have it returned according to a particular direction. The Editor's labour, sufficient of itself, is thus doubled and trebled; and made, moreover, extremely perplexing. He is therefore obliged to repeat, for the instruction of the writers for the *Monthly Repository*, that he wishes to receive no communications which cannot be confided to his judgment as to the *time* of their publication. It is his duty, and his wish to be an impartial mediator between his correspondents and his readers, and to make such a monthly selection of articles as shall keep up the respectability, the variety, and the solid value of his miscellany. He has no partialities in his character of Editor; and for the truth of this assertion could appeal, if necessary, to communications furnished by intimate friends, which have been lying by him for many months. He is perfectly sensible of the propriety of making every successive volume of the *MONTHLY REPOSITORY* as much as possible complete within itself, and with a view to accomplish this object in the present volume, intends to publish in the middle of January, a

SUPPLEMENTARY NUMBER,

of the same size and price as the ordinary numbers, containing the Title page, Preface, and Index, and such communications as require to be inserted in the magazine of the present year. By this means, the *Index*, a very important part of every volume, will be more full and more correct than it could be if it accompanied the twelfth number, and the work will be better finished as a whole. The readers will be apprized next month of the exact time when the *SUPPLEMENT* will appear.

We have been taxed with the postage of a letter from a distance, containing an unimportant query of half a dozen lines; and our correspondent, "Inquisitor," as if to make us feel the value of his communication, enclosed the precious morsel in an envelope, making a double letter. This is very thoughtless at least. Should the same imposition be repeated we must seek redress at the Post Office.

The following communications have been lately received, and are under consideration.—"Mr. Hume's Objection to Miracles considered." "Hugo Twist." "An Attempt to Defend the Character of Milton," &c. "A Sonnet," &c. by W. P. "Veritas" on John Lacy's Prophecy. "Objections to the Doctrine of Necessity," by E. N. "W. J." on the Churchman's Reply. "H." on the Same.

The following are intended for insertion.—"Mr. Brookes's Account of Father Cyprian, the Missionary of the Indians." "Chariclo" on Christ's Ascension. "A Question to Chariclo." "Monolatreautes' Reply to Chariclo." "A Berean Christian" on the Prosecution of Mr. Stone. "Fair Play." "T. C. A.'s Lines," &c. "P. K.'s Biblical Inquiries." "Primitivus on an Unitarian Liturgy," and his "Biblical Observations." "A. B.'s Answers to the Inquirer." "W. H. on the Improved Version." "P. H." on the Same. "An Occasional Reader on the Existence of the Devil." "Mary's Sonnet to Poesy." "Secundus on Christ's Conversation with Nicodemus."

The following will appear in the next number.—"Memoir of the late Rev. John Edwards." "Mr. Mortimer on the death of the Rev. J. Edwards, in Reply to Mr. Kentish." (Too late for the present month.) "Mr. Marsom's 4th Letter, in Reply to Mr. Belsham." "Mr. Eddowes, of Philadelphia, on Unitarianism in America." "Mr. Allchin's Answer to the Churchman's Reply." "An Unitarian's Answer" to the Same.

Various books are under Review; and several articles of Intelligence are waiting for room.